AN ESSAY ON PSALMODY.

Give thanks unto the Lord, call upon his name, make known his deeds among the people: sing unto him, SING PSALMS unto him. 1 Chron. xvi. 8, 9.

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PREFACE.

IN the ſervice of the church of England there is great uſe made of the pſalms. They are read in every day's ſervice, both at morning and evening prayer, and are conſtantly ſung in public worſhip. It is much to be wiſhed they were better underſtood, that the daily reading and ſinging of them might be the means of grace. Very few, it is to be feared, receive the profit from them, which as an ordinance of God they were intended to adminiſter. I have long ſeen the deſign of them greatly miſtaken, and have long lamented the contempt put upon them. At laſt I have been perſuaded to try to make the ſubject of theſe divine hymns plain and clear, and to reſtore the ſinging of them in the congregation to their primitive uſefulneſs. This is my preſent attempt. Succeſs in it depends on help from God. He revealed the book of pſalms, and he alone can

make the ſinging of them profitable. I hope he will. May he accompany my well-meant performance with his preſence, and proſper it with his grace. If it bring any honor to his holy name and word, thanks be to him. If any body reads it, and is ſtirred up to ſing more and better, if our public ſinging of pſalms be reformed, and become in the leaſt like the great concert of ſaints and angels, this will be altogether his doing; may he have all his praiſe. I deſerve none, being only in his church and ſervice what he is pleaſed to make me. Through his grace I wiſh to live to his glory, and to be uſeful in my day to his cauſe and intereſt. Help me, reader, to exalt him in life and death. May it be thy happineſs to do the ſame: for which thou haſt the hearty prayer of thy ſervant in him

W. R.

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AN ESSAY ON PSALMODY.

MEN AND BRETHREN,

WE are the creatures of God, dependent on him for being and for well being. He gives us all our faculties both of mind and body, and he requires us to uſe them in his ſervice and to his glory. This is our bounden duty. It is the peculiar dignity of man, who never acts more nobly, than when he employs the powers beſtowed upon him to the praiſe of the giver. None of them ſhould be uſeleſs, but each ſhould be exerted, whenever an opportunity offers of glorifying God.

In the common actions of life this may, and ſhould be done; The rule is, "Whether, ye eat or drink, or WHATSOEVER "ye do, do all to the glory of God," but it is far more needful in ſpiritual matters, which have an immediate relation to God and his worſhip. Theſe he has appointed to be the means of ſhewing forth his praiſe. Among them ſinging of pſalms is not the leaſt. It is frequently commanded, and with a promiſe—faithful is he who hath promiſed—he will render the means effectual to anſwer the end. When believers employ the faculties of ſoul and body in ſinging of his goodneſs and greatneſs, he does accept the ſervice, and teſtifies his acceptance. He does indeed communicate to them by his Spirit joy and peace, and he renders ſinging to the Lord with melody in the heart the means of increaſing the melody and joy.

But where is ſuch ſinging? in what church? among what people? There are ſome. May their number increaſe. It is worth while to try to increaſe them, eſpecially as this ordinance is ſo much neglected. The holy affections, which ſhould be ſtirred up by ſo heavenly an exerciſe, are generally damped by it. When it is performed with coldneſs and indifference, how can it produce ſenſations ſuitable to

ſuch

ſuch exalted means of grace? Or when contempt is put upon it, how can it convey any of the promiſed bleſſings?

Many things have contributed to the preſent neglect and abuſe of this ordinance, and I have been led to the following reflections in order to try to bring it again into repute. Happy indeed ſhould I think myſelf, if the Lord ſhould be pleaſed to make uſe of them, as any way conducive to the ſinging of his praiſes with the underſtanding. I ſhall pray and labour for it: May he give his abundant bleſſing.

One of the firſt and greateſt cauſes of neglecting the ſinging of pſalms ſeems to have ariſen from not attending to,

CHAP. I.

The ſubject of the book of Pſalms.

THE teſtimony of Jeſus is the ſpirit of prophecy: For to him give all the prophets witneſs. With one voice they ſpeak of his wonderful perſon, of his divine undertakings, and of his complete and eternal ſalvation. It is the ſpirit of their writings to reveal and to teach the good knowlege of the Lord. Whoever underſtands them perfectly will find the

prophets treating of the coming of Immanuel in the fleſh, as clearly as the evangeliſts. When this moſt bleſſed event was to be accompliſhed in the fulneſs of time, a new teſtament witneſs, filled with the holy Ghoſt, prophecied, ſaying, "Bleſſed "be the Lord God of Iſrael, for he hath "according to his promiſe viſited and re-"deemed his people, and hath raiſed up "an horn of ſalvation for us in the houſe "of his ſervant David, as he ſpake by the "mouth of his holy prophets, which have "been ſince the world began." The Lord never left himſelf without witneſs. Ever ſince the world began he had prophets, who foretold what Chriſt was to be and to do, who teſtified beforehand of the ſufferings of Chriſt, and the glory that ſhould follow.

This is the ſubject of the book of pſalms, it treats of Chriſt, and contains the praiſes of the Father's love, and of the Spirit's grace, as they were manifeſted in the perſon and work of Jeſus Chriſt. The ſalvation of ſinners through him is the greateſt diſplay of the covenant mercies of the eternal Three; therefore the pſalms celebrate his wonderful perſon, and his divine undertakings—they deſcribe his obedience and ſufferings—his conflicts with, and victories over, all his enemies—his reſurrection

and

and aſcenſion—his ſitting upon the throne, the great King of all worlds, viſible and inviſible—his gathering together and perfecting the number of his elect—his coming at the laſt day to judge men and angels—and the glory which he will beſtow upon his redeemed, when they ſhall be with him and like him, kings and prieſts unto God and his Father, and ſhall reign with him for ever.

What ſubject can be more noble in itſelf than this? Here are the greateſt tranſactions of the greateſt perſonages, that poſſibly can be—the ever bleſſed Trinity purpoſing and covenanting to bring many ſons unto glory—diſplaying their wiſdom, and love, and power in an infinite degree, through the incarnation, obedience, and ſufferings of the Godman, Jehovah Jeſus, and through the effectual grace of the holy Spirit, calling and bringing the elect to experience the Father's love to them by faith in the Son's perfect ſalvation, and then guiding them ſafe by his council and might unto the glory provided for them. This wonderful theme is treated of in the book of pſalms in a manner ſuitable to its dignity—it is not only ſpoken of, but alſo celebrated—not merely deſcribed, but alſo praiſed. The language therefore is exalted. The ſentiments are ſublime. The

poetry is divine. And no wonder: the author is equal to the ſubject. He is capable of extolling the mercies of that covenant, which reach from eternity to eternity, and of extolling them according to their true greatneſs. The pſalms are the compoſition of the all-wiſe Spirit: for the holy Ghoſt ſpake by the mouth of David, and of the other inſpired penmen. He guided both their hearts and their hands. The ſentiments and the words are his: for the prophecy came not in old time by the will of man, but holy men of God *ſpake*, as they were moved by the Holy Ghoſt—they ſpake as he moved them—they indited the pſalms under his inſpiration. The praiſes therein given of the perſon and work of the ever bleſſed Immanuel are not human, but truly divine. What may not be expected from ſuch an author? Who is by eſſential union one in the Godhead with the Father and the Son, and who is by his office to teſtify of Jeſus and to glorify Jeſus. If the pſalms be read under his influence, they will be found equal to the ſubject, in every view ſuited to exalt the incarnate God, and if they be ſung with grace in the heart, they will increaſe the faith and hope of every devout worſhipper. There are ſeveral Pſalms which are applicable to none but Jeſus Chriſt

Chriſt, and many expreſſions which could not be truly ſpoken by any one, but by him who was God and man in one Chriſt. Many will receive new luſtre and emphaſis, when viewed in the ſame light. The proper pſalms, which are appointed to be read on the feſtivals, do certainly treat of the birth, death, reſurrection, and aſcenſion of the Lord Chriſt, and of the coming of the holy Spirit on the day of pentecoſt, in conſequence of Chriſt's aſcenſion; for, ſays he, "If I go not away the comforter "will not come unto you; but if I go "away, I will ſend him unto you." Our reformers certainly underſtood thoſe proper pſalms to be deſcriptive of Chriſt, and took them in the ſame ſenſe our Lord and his apoſtles did; who have quoted the book of pſalms eighty-two times. Their manner of quoting it demonſtrates, that they took it for granted it was written concerning Chriſt. Indeed many paſſages cannot be applied to any one, but to him; for inſtance—he appeals to God to be tried according to his innocence—to be rewarded according to his righteouſneſs—he deſires to be judged according to the cleanneſs of his heart and hands—could any one of us ſay, "Search me to the bot-"tom, O God, and know my heart; try "me and know my thoughts, and ſee if

"there

"there be any way of wickedneſs in me." All have ſinned. All we like ſheep have gone aſtray, and if we were to be tried according to the holy law by a heart-ſearching God, every mouth would be ſtopped, and all the world would become guilty before him. O what would become of the beſt of us, if God was to judge us as we are. The cxixth pſalm is a deſcription of the love of Chriſt to the law, his ſtudy in it, and his perfect obſervance of it. O what love have I unto thy law—with my whole heart have I ſought thee—I have not departed from thy judgments—"I have ſworn" (with the oath of the covenant) "and I will perform it, that I will keep "thy righteous judgments." Are not theſe the peculiar deſcriptions of the work of the God-man, in which he was alone, and of the people there was none with him—any more than there was in the offering for ſin, when he trod the wine-preſs alone, and of the people there was none with him, of which the xlth pſalm treats —any more than there was in bringing in everlaſting righteouſneſs, for which the church praiſes him in ſeveral pſalms, particularly in lxxi, and will triumph in his righteouſneſs, and in his only for evermore. The glory is his. No offering, no righteouſneſs, but his, can ſave: the

praiſe

praiſes therefore of the great ſalvation of our God, which run through the book of pſalms, are the peculiar prerogatives of the king of ſaints. They are his crown and diadem. The honors are ſolely his, and he will wear them with unrivalled fame. His name is *King of Kings and Lord of Lords*, and the armies of heaven follow him with one mind and one heart, aſcribing unto him honor and glory and bleſſing and praiſe for ever and ever. Amen.

But although the work was altogether his from firſt to laſt, none being capable of any part, but he who is God as well as man, yet eternal bleſſings on him, he did it for us and for our ſalvation. His people have an intereſt in what he is—God in our nature—they have their ſhare in what he did and ſuffered for them, and they have an unſpeakable benefit in what he is now doing for them in the preſence of the Father. By believing they have pardon and peace through his offering on the tree. By believing they put on the Lord Jeſus Chriſt, and find acceptance in his righteouſneſs. By believing they commit their perſons and concerns into his hands, and he ever liveth their prevailing interceſſor to obtain for them every needful bleſſing. Thus they learn to truſt him, and in truſting to experience his faithfulneſs.

neſs. He gives them cauſe to love him, and to rejoice in him. For having received a new birth and life in him they can ſing the pſalms of his nativity, and join angels and men in aſcribing glory in the highest to the incarnate God. They read of his dying love in ſeveral pſalms, and there worſhip him for bearing their ſins and ſhame and curſe in his body and ſoul upon the croſs: The lamb that was ſlain and redeemed them to God by his blood is the conſtant theme of their grateful ſongs. When they read or ſing the pſalms of his reſurrection, they look upon him as the firſt fruits of the dead, the earneſt of the whole harveſt, and with grateful hearts they bleſs him for making, and for keeping them alive to God. They ſhare in all his victories and triumphs, being his happy ſubjects: for he has a kingdom, which is celebrated in many of the pſalms. These treat of his almighty power to rule all beings and things, and of the ſweet ſceptre of his love, by which he governs his willing people. He manifeſts to them the greatneſs and majeſty of his kingdom, ſo that under his royal protection they find deliverance from the temptations to ſin, and from the miſeries of ſin, and through his ſpecial love he gives them here in the kingdom of his grace a happineſs, which all the

kingdom

kingdoms of the world, and the glory of them, cannot poſſibly give. They live happy indeed: for he makes them ſing of the good of his choſen; they do rejoice in the gladneſs of his nation, and they glory in his inheritance. Theſe are high privileges; but they are only the earneſts of that kingdom, which endureth for ever. O what glorious things are ſpoken of thee, thou city of God, in which the great king delighteth to dwell, and to manifeſt his glory. Wonderful things are written of this everlaſting kingdom in the book of pſalms, with which his happy ſubjects mix faith, and can then ſing them with a hope full of glory and immortality. The pſalms throughout ſo deſcribe the king of ſaints, that they who partake of his grace may find in them continual exerciſe of their faith, and continual improvement of it: for they have an intereſt in all he was, and in all he is. Was his truſt in God unſhaken? They hope he will make theirs ſtedfaſt. Was his walk holy, harmleſs, and undefiled? They depend on him for ſtrength to tread in his ſteps. Were his tempers perfectly holy? They admire his example, and through his Spirit they daily put off the old man, and put on the new. Was he carried through the greateſt ſufferings with entire reſignation? They look

up

up under all their trials for his promiſed ſupport. Has he all his enemies under his feet? They are waiting in joyful hope for the fruit of his conqueſt. Is he now in our nature in the higheſt glory? It is promiſed them, their eyes ſhall ſee the king in his beauty. O bleſſed proſpect! they ſhall ſoon be with him, and like him too, when they ſhall ſee him as he is. The pſalms are ſo written of Chriſt, that every believer may find comfort in what he reads or ſings. Chriſt being the head of the body the church, all the members do ſhare with their head in what he is and has, in his incarnation, life and death, reſurrection and interceſſion, yea they ſhall live and reign with him for ever and ever. That my meaning may be better underſtood, I will give an inſtance in the firſt pſalm. Let us conſider, how it is to be underſtood of Chriſt, and in what manner it is uſeful to thoſe, who through faith are one with Chriſt.

As it treats of Chiſt, it is a proper preface to the whole book. It gives an account of the ſubject, and is an abridgment of it, containing in ſubſtance what is largely handled in the other parts. For Chri is here deſcribed under the character of th perfect perſon, who was to retrieve for h people all the loſſes of the fall. He w

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PSALM I.

1. Succeſsful are the ſteps of that per-, who never walks in the council of nſgreſſors, and in the way of ſinners ver ſtands, and in the ſeat of mockers er ſits.

2. But

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PSALM I.

1. Succeſsful are the ſteps of that perſon, who never walks in the council of tranſgreſſors, and in the way of ſinners never ſtands, and in the ſeat of mockers never ſits.

2. But

2. But in the law of Jehovah is his delight, and in his law will he meditate day and night.

3. For then he ſhall be like a tree that was planted by the ſtreams of waters, which will yield its fruits in their ſeaſon, and its top-ſhoot ſhall never fade, but whatſoever he ſhall take in hand he ſhall be able to make it proſperous.

4. It ſhall not be ſo with tranſgreſſors, but they ſhall be like the chaff which the wind blows away.

5. Becauſe the tranſgreſſors ſhall not be ſet up in judgment, nor ſinners in the congregation of the righteous.

6. For Jehovah acknowlegeth the way of the righteous, but the way of ſinners ſhall be deſtroyed.

This pſalm is a general deſcription of the ſucceſs of Jeſus in his work, ſhewing what ſteps he was to take for the ſalvation of his people: He was to be a man like us in all things, excepting ſin; from which he was perfectly free: No thought of it ever entered his mind, not one moment did he decline from the way of duty, but always acted under the influence of divine love, in his life, and by his example reproving thoſe who made a mock at ſin. He was holy, hamleſs and undefile

undefiled in his nature, and ſeparate from ſinners in his practice: For

He was perfectly acquainted with the divine law: It was his continual ſtudy, and to obey it was his continual delight—It was his meat and drink—"Lo I come, "ſays he, to do thy will, O God:" He rejoiced to fulfil its precepts by his life, and he was a willing ſacrifice to ſuffer its penalties in his death. In both he magnified the law, and made it infinitely honourable. And

Thus it became him to bring many ſons unto glory. Whatſoever he undertook for them had perfect ſucceſs. He was the tree of life watered with abundant ſtreams of grace, the Spirit being given not by meaſure unto him; a tree ſubject to no change, but always growing and flouriſhing, always bearing forth fruit, and making every branch in it a partaker of the heavenly influences of the ſtock upon which it grows.

But, the tranſgreſſors, who are not graſted into him by faith, have no ſpiritual life, nor fruit—they are lighter than vanity itſelf: And they ſhall be driven from the judgment ſeat of God, as eaſily as any light chaff is driven about by a ſtrong wind, and they ſhall be juſtly baniſhed for evermore from the general

general assembly and church of the first-born:

For Jehovah always approved of the way of the righteous, whom he chose and called, and justified freely by his grace through the redemption which is in Christ Jesus, but the way of transgressors he disapproves, and they shall soon utterly perish.

In this sense the psalm is true of Christ, but believers have their share in the blessings of which it treats: For in his success they partake. They have fellowship with him in every step which he took to work out their salvation. When they have redemption through faith in his blood, and free acceptance through faith in his righteousness, then they walk humbly with him, and he puts his fear within them. He teaches them to depart from evil, they do not walk in the council of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful:

But he puts his law in their inward parts and writes it in their hearts; in their renewed minds they are brought to delight in it; they make it their continual study and through grace to walk in it is their continual practice. Yea, they live by the faith of the Son of God, as branch

the tree of life: Becauſe he lives they ſhall live alſo; drawing from their life-giving root every thing needful to mortify ſin in them, and to enable them to bring forth fruit unto God:

Thus he ſeparates them from tranſgreſſors, who live and die in their ſins, theſe are like chaff, which the wind driveth away.

Becauſe they ſhall not ſtand in the judgment of God, nor come into the church of Chriſt.

For the Lord with his loving kindneſs regarded the way of the righteous, but the way of tranſgreſſors ſhall periſh.

Thus believers look upon the pſalms. They conſider them as treating of the glorious perſon and work of the Godman, and conſidering themſelves in him, as members under him their head, quickened by his Spirit and receiving all the bleſſings of ſpiritual life out of his fulneſs, they can underſtand and ſing the praiſes of Immanuel, with melody in their hearts: For they can apply to themſelves the benefits of his atonement and righteouſneſs, of his interceſſion and glory, and this renders the pſalms precious, and ſinging them a high ordinance. Their God does meet them and bleſs them in ſinging pſalms. While they expreſs their love

to

to him, he communicates his love to them, and they have fellowſhip with the Father, and with his Son Jeſus Chriſt by the Spirit.

But this will be more evident from conſidering ſome particulars relating to the ſubject; ſuch as

CHAP. II.

The ſcripture names of the Pſalms.

THERE are three Hebrew names often uſed in the titles of the pſalms which the Septuagint have tranſlated pſalms hymns, and ſongs. The word rendered by them hymns is *Thehilim*, which is the running title to this book, expreſſive of the general deſign, and is an abridgment of the whole matter. It comes from a Hebrew word that ſignifies the briſk motion of light, ſhining and putting its ſplendor upon any object, and this makes it bright and illuſtrious. Hence comes the propriety of the word, as it is uſed to *praiſe*, which is to ſet an object in the light; that the rays ſhining upon it may render it ſplendid and beautiful, and thereby glorious and praiſe-worthy. Such are the pſalms

ſalms. They are rays of light—*Enlighteners*, (if I might uſe ſuch a word, and it the literal ſenſe of the Hebrew) hymns intended to manifeſt the glory of the perſon, and to ſhew forth the praiſes of the work of God Jeſus: For light in its various uſes in nature is the appointed emblem of the Lord Chriſt. He is diſtinguiſhed by this name throughout the old teſtament; and he applied all the paſſages to himſelf in the new, when he declared—*I am the light of the world*—"I am not "only the creator of light in the mate-"rial world, but alſo in the ſpiritual "world—darkneſs covers the earth and "groſs darkneſs the people, until I the "light of life ariſe upon their ſouls: "And when I come with healing in "my rays, in that day ſhall the deaf "hear my words, and the eyes of the "blind ſhall ſee out of obſcurity and "out of darkneſs."

Jeſus gives eyes to ſee with and light to ſee by: He opens the eyes of the underſtanding and makes ſpiritual objects viſible: ſo that, whoever is enlightened with ſaving knowlege, has it all from him, and it ſhould all lead to him. He is the bright day ſtar which ſhines throughout the volume of revelation; but in no part with clearer rays than in the book

of

of pſalms. Here he is exalted in his me
dian glory: For the whole ſcripture do
not give greater light into what he was
be, and to do, and to ſuffer, his life,
temper, his employment from his ten
age until his crucifixion, than is to
found in thoſe divine hymns: Nor are th
any more full deſcriptions of his paſſi
death, reſurrection, aſcenſion, and
kingdom which ruleth over all. In
pſalms he himſelf read and meditated
and night, while he was growing in w
dom and ſtature. And in them will ev
true believer meditate, that he may h
more of the light of the knowledge of
glory of God, as it ſhines in the perſon
Jeſus Chriſt. As the eyes of his und
ſtanding are more enlightened with
ſaving truth he will more happily enjoy
his heart the benefits of the humiliati
and exaltation of the incarnate Jehov
May this, reader, be thy happy caſe: m
every pſalm be as the ſhining light, le
ing thee to a growing knowlege of Je
and ſhining on clearer ſtill unto the p
fect day.

Zemer is another Hebrew word wh
the Septuagint tranſlate *pſalms*; as a v
it ſignifies to cut and prune trees, a
noun it is a branch cut off and prun
and by way of eminence *the branch*,

man whoſe name is the branch, who was known and diſtinguiſhed by this title in the ſcripture. He was the eternal God, and he was in the fulneſs of time to be made fleſh, and to be cut off, but not for himſelf. This was the great tranſaction in the everlaſting covenant—"Thus ſaith the Lord of hoſts, Zech. "iii. 7, 8. Behold I will bring forth my "ſervant the BRANCH," the promiſed branch, which was to ſpring from the root of Jeſſe; and again, Zech. vi. 12, 13. "Thus ſpeaketh the Lord of hoſts, "Behold the man whoſe name is the "BRANCH, and he ſhall grow up out of "his place and he ſhall build the tem-"ple of the Lord, (in which the God-"head ſhall reſide) even he ſhall build "the temple of the Lord, and he ſhall "bear the glory, and ſhall ſit and ſhall "rule upon his throne, and he ſhall be "a prieſt upon his throne, and the coun-"ſel of peace ſhall be between them "both," between Jehovah and the branch: For the branch having grown up in his place was in the temple of his body to ratify the counſel of peace: He was to eſtabliſh it in his life, and to fulfil it in his death, and having by dying conquered death, and him that had the power of death, he was to rebuild the

temple of the Lord, as he ſaid unto th
Jews—" Deſtroy this temple, and i
" three days I will build it up." Whic
he fulfilled by building up the temple o
his body natural, and thereby he de
monſtrated that he will in due time pe
fectly complete the temple of his bo
ſpiritual, which is his church: For
is a head to all his members.
quickens them by his grace, and ac
ates them by his influence. By uni
with him they live, by communion wi
him they grow. His Spirit breathes throu
the church, which is his body, and e
ables the members to grow up into him
all things, who is the head, even Chri
whereby he teaches them, and it is a gr
part of their growth, how to acknowl
their obligations with increaſing hu
lity to their glorified head. He ren
the ſalvation of Jeſus finiſhed upon
croſs the ſweet ſubject of their ſp
tual ſong. His dying love they wo
keep ever in mind; they would hav
always warm upon their hearts, and alw
upon their tongues. His paſſion on
tree is their never ceaſing theme: G
forbid, ſay they, that we ſhould glory,
cept in the croſs of our Lord Jeſus Chr
In this they glory, and in this alone,
their voices, and with every muſical
ſtrum

ſtrument, but chiefly with the melody of their hearts, they endeavour to praiſe him, who was ſlain and hath redeemed them unto God by his blood. It becometh them well in the houſe of their pilgrimage thus to ſing the triumphs of the worthy lamb: For it is to be in their Father's houſe the moſt bleſſed ſubject of their endleſs ſong. The ten thouſand times ten thouſand, and thouſands of thouſands of angels, and the great multitude which no man could number of all nations and kindreds, and people and tongues, harping with their golden harps in full concert join in praiſing the crucified Immanuel.—"Worthy is the "lamb that was ſlain to receive power "and riches, and wiſdom and ſtrength, "and honour and glory, and bleſſing. "Amen. Hallelujah."

There is another Hebrew word *SHeR*, which the Septuagint conſtantly render a *ſong*, frequently applied to the pſalms. It ſignifies rule and government, and is uſed for any principality among men. Hence it is very properly ſpoken of him whoſe kingdom ruleth over all. The *prince of peace* is one of his high titles. He is called the prince of the kings of the earth—a prince for ever—of whoſe government and peace there ſhall be no end. To this empire he had an unalienable and

indefeiſable right, being in the one Jehovah poſſeſſed of the ſame perfections with the Father and the holy Spirit. But the moſt common view in which the pſalms conſider him is that of the God-man, King-mediator, whoſe principality is the moſt glorious reign of grace. He ſits upon his throne freely to beſtow all divine bleſſings upon his redeemed, and he is Meſſiah the prince who was raiſed to his kingdom by the covenant of the eternal Three: In which he engaged to be a ſurety for his people; and in their nature, and in their ſtead to ſatisfy all the offended attributes of the Father by his holy life and death, and the Father engaged to give him a kingdom with all power in heaven and earth. Accordingly in the fulneſs of time he was manifeſted in the fleſh, and for the joy that was ſet before him, he endured the croſs, and deſpiſed the ſhame, and is ſet down at the right hand of the throne of God. He is greatly exalted, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come. The once crucified is now the enthroned Jeſus, King of Kings and Lord of Lords, almighty to ſave his people from all their ſins and from all their enemies. The glories of Immanuel

in

in this reſpect are celebrated under the name *SHeR* in ſeveral of the pſalms. In the xlviiith pſalm for inſtance, all the people are called upon to clap their hands for joy, and to ſhout unto God with the voice of triumph, becauſe Jehovah Jeſus is the great king over all the earth. His happy government, under which believers receive all their bleſſings, was to be the conſtant ſubject of their grateful ſong. Singing was uſing words and ſounds to expreſs the praiſes of the king of ſaints, and their joy in him. It was ſo much the ruling and leading ſubject, that every hymn reminded them of Meſſiah the prince. Whenever they were happy in their hearts, they expreſſed it by ſinging the praiſes of that moſt glorious perſon, who was made fleſh, humbling himſelf to be obedient unto death, even the death of the croſs, and who thereby became the head of all principality and power. He ruleth, the almighty Immanuel over every creature and every thing, God-man upon his throne, till all his enemies, death itſelf be deſtroyed, and then he will reign with the Father and the Spirit for ever and ever: For his reign is everlaſting, and of his kingdom there ſhall be no end.

This was the delightful theme in the book of pſalms. The old teſtament ſaints

were never weary of celebrating Meſſiah their prince, the Lord and Saviour of his people, made an offering for their ſins, dead, riſen, and aſcended to his throne. This is ſtill the ſweeteſt ſubject in the church of God. Happy are they, who have the Lord Chriſt ruling over their outward eſtate. Thrice happy they, who have him ruling in their ſouls. O what happineſs is it to have ſet up within them the kingdom of God! which is righteouſneſs, peace, and joy in the holy Ghoſt. None have greater reaſon to rejoice with joy and ſinging, than they who have Chriſt dwelling in their hearts by faith. It was one principal deſign of thoſe ſacred hymns to keep up this holy joy, that if any were merry they might ſing pſalms and be glad in the Lord. Senſible of his tender care and royal protection, with what joyful lips will they extoll their king? They would have all within them to bleſs his holy name, and would be praiſing him with pſalms and hymns and ſpiritual ſongs, rejoicing all the way to Sion, and making heavenly melody in their hearts unto the Lord.

Theſe three names take in the ſubject of the whole book—the *hymns* contain the praiſes of Immanuel, our ſun of righteouſneſs—the *pſalms* treat of his taking our nature,

nature, and in it being cut off for his people, that through his death they might live—the *ſongs* celebrate the glories of his kingdom, both in earth and heaven, in time and eternity. Beſides theſe names of the book of pſalms there are ſeveral other things written in ſcripture concerning them, which confirm the account here given of their reference to the ever-bleſſed Meſſiah, king of ſaints, and which will be farther illuſtrated under the conſideration of

CHAP. III.

Some paſſages of the Old Teſtament, concerning the book of Pſalms.

THESE paſſages are either ſuch as command the ſinging of pſalms, or ſuch as lay down rules for ſinging them properly: of the firſt ſort we find frequent mention. "Give thanks unto the Lord, "call upon his name, make known his "deeds among the people: Sing unto "him, ſing pſalms unto him: O ſing "unto the Lord a new ſong, ſing unto "the Lord, all the earth: Sing unto the "Lord, bleſs his name, ſhew forth his "ſalvation from day to day. Make a

" joyful noiſe unto the Lord, all the earth,
" make a loud noiſe, and rejoice, and
" give praiſe: Sing unto the Lord with
" the harp, with the harp, and the voice
" of a pſalm. O clap your hands, all
" ye people, ſhout unto God with the
" voice of triumph: For the Lord moſt
" high is to be feared: He is the great
" king over all the earth: Sing forth the
" honour of his name, make his praiſe
" glorious: Sing pſalms unto God, ſing
" pſalms: Sing pſalms to our king, ſing
" pſalms, for it is good to ſing pſalms to
" our God: for it is pleaſant and praiſe
" is comely: Sing ye praiſes with the
" underſtanding: Sing ye praiſes with
" the whole heart: Let every thing that
" hath b eath praiſe the Lord. Amen.
" Hallelujah."

In obedience to thoſe commands believers exhort one another to this delightful exerciſe, " O come let us ſing unto
" the Lord, let us make a joyful noiſe to
" the rock of *our ſalvation*, (Heb. our
" Jeſus). Let us come before his preſence with thankſgiving, and make a
" joyful noiſe unto him with pſalms." And what was thus expreſſed in the congregation, every believer in private applies to himſelf and practices. " Bleſs the
" Lord, O my ſoul, and all that is with-

" in

" in me, bleſs his holy name: While I " live will I praiſe the Lord, I will ſing " praiſes unto my God while I have my " being: I will extol thee my God, O " king, and I will bleſs thy name for ever " and ever."

We have abundant authorities in the lives of believers to prove, that ſinging of pſalms was very early in the church. Moſes compoſed a pſalm, which he and the whole congregation ſang to the glory of their almighty deliverer from Egyptian bondage. On the victory obtained over Siſera the captain of Jabin's hoſt, Deborah and Barak ſang a hymn of thankſgiving recorded in the book of the wars of the Lord. David was the ſweet ſinger of Iſrael raiſed up of God to indite the praiſes of the glorious Immanuel: The book of pſalms, which he ſpake by the holy Ghoſt, has been in uſe in the church ever ſince his time. The pſalms made part of every days ſervice in the temple. They were ſung by Chriſt, and by his apoſtles. Paul and Silas in priſon, with their feet in the ſtocks, and at midnight, had liberty in their hearts to ſing a pſalm unto the Lord. We know for certain from ſacred hiſtory, confirmed by profane authors, that when the whole church was come together into one place it was part of the public ſervice to ſing

pſalms: for which there were rules laid down both in the old teſtament and in the new.

The principal rule was about the end propoſed in ſinging. Why did God enjoin it in his ſervice? And with what view did he require it to be performed by his people? He has herein clearly revealed his will. He intended to teach them to acknowlege his infinite love in Jeſus, through whom all their bleſſings flow, and to praiſe him and to thank him with joyful hearts and lips. Singing was the outward expreſſion of their inward joy, and therefore it was accompanied with inſtruments of all kinds to proclaim in the grandeſt manner their joy in the Lord. While the daily ſacrifices were burning on the altar, they celebrated with believing hearts the atonement of the lamb of God, and expreſſed their triumphing in it with all the powers of vocal and inſtrumental muſic. Thus they were commanded, Numb. x. 10. "In the day of your gladneſs, and in your ſolemn days, and in the beginning of your months, ye ſhall blow with the trumpets over your burnt offerings, and over the ſacrifices of your peace offerings, that they may be to you for a memorial before the Lord your God: I am the Lord your God."

This

This commandment Hezekiah obſerved. After he had cleanſed the temple from the pollutions of his profane predeceſſor, "He ſet the Levites in the houſe of the "Lord with cymbals, with pſalteries, and "with harps, according to the command-"ment of David, and of Gad the king's "ſeer, and Nathan the prophet: for ſo "was the commandment of the Lord by "his prophets: And the Levites ſtood "with the inſtruments of David, and the "prieſts with the trumpets: And Heze-"kiah commanded to offer the burnt "offering upon the altar, and when the "burnt offering began, THE SONG OF THE "LORD BEGAN alſo with the trumpets, and "with the inſtruments ordained by David "king of Iſrael: And all the congrega-"tion worſhipped, and the ſingers ſang, "and the trumpeters ſounded, and all this "continued until the burnt offering was "finiſhed." 2 Chron. xxix. 25, &c. Their muſic was not merely to pleaſe; it was expreſſive. For it was a memorial. It was to call to mind the ſacrifice of Immanuel, and the joy flowing from it, the greateſt joy that poſſibly can be: For all the ſacrifices pointed to him, and were inſtituted to keep up faith and hope in him. He was the lamb who verily was fore-ordained before the foundation of the world,

world, who was ſlain in type from the foundation of the world, and who in the fulneſs of time appeared to put away ſin by the ſacrifice of himſelf. The apoſtle has proved at large in the epiſtle to the Hebrews, that all the ſacrifices under the law were types and figures of the ſacrifice of Chriſt, and that the benefits aſcribed to them were to ſignify the graces which flow to his redeemed from his ſacrifice: For through this alone juſtice was ſatisfied, wrath appeaſed, atonement made, the conſcience purged from guilt, the ſinner freely pardoned, fully juſtified, yea ſanctified and perfected for ever: So that by his one offering he ſaves believers from all ſins and all miſeries, and gives them enjoyment now of all bleſſings, and will ſecure to them eternal enjoyment. Here is the fountain of all joy. From hence flows peace with God, and love to God with every bleſſing of his love. All comes through the bleeding lamb, and is the fruit of his croſs and paſſion. This is the glorious ſubject treated of in the pſalms, and the ſinging and the muſic of the old teſtament were entirely in praiſe of this. While the burnt offering was conſuming on the fire of the altar, all that ſound could poſſibly do with voices and inſtruments was exerted to rouſe the attention and to inflame

flame the affections. The full concert was to excite the higheſt ſentiments of thankfulneſs in the view of that one offering, which was to bear the fire of the Father's wrath, and thereby was to become an odor of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God. No bleſſing is beyond this. No joy is to be compared with the joy of this. If any one had been preſent who did not know the occaſion of this wonderful rejoicing, and had aſked good Hezekiah what they meant by this muſic, which made the very earth ring again, he would have graciouſly informed the enquirer—

We are now triumphing in ſtedfaſt faith of the fulfilling of the promiſe, that God will be incarnate, and will come to take away ſin by his ſacrifice: Therefore we enter into his gates with thankſgiving, and into his courts with praiſe. We rejoice in our hearts in the future offering of the lamb of God. Although we have divine words, in which to expreſs our joy, yet our preſent ſenſe of it is only according to our faith. When this is lively our joy is unſpeakable and full of glory: For it brings a foretaſte of that fullneſs of joy, which we ſhall have, when we ſhall receive the end of our faith, even the eternal ſalvation of our ſouls. Then

all

all the bleſſings, all the glories of heaven will come to us through the redemption that is in the blood of the lamb. Hence while the burnt offering is conſuming on the altar, we make the moſt joyful noiſe we poſſibly can, ſinging and triumphing in the offering of Immanuel: For we believe it will be a ſweet ſmelling ſavor unto God, and through it we ſhall enter within the veil, even into heaven itſelf. There we ſhall take up the ſame moſt bleſſed ſubject, and celebrate the lamb that was ſlain with never-ceaſing praiſe.

The anſwer, which I ſuppoſe Hezekiah would have given, is perfectly agreeable to David's own account of this matter. He relates very clearly for what end the pſalms were revealed, and were ſung in the temple ſervice. We find it thus deſcribed, 1 Chron. xvi. "David appointed "the Levites to miniſter before the ark, "and to RECORD and to THANK and "PRAISE the Lord God of Iſrael." ver. 4. and again, ver. 7. "Then on that day "David delivered firſt this pſalm to thank "the Lord into the hand of Aſaph and "his brethren: Give thanks unto the "Lord, call upon his name, make known "his deed among the people: Sing unto "him, ſing pſalms unto him, talk you "of all his wonderous works: Glory ye

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We have in this paſſage a very clear deſcription of the deſign of the book of pſalms. It was firſt to RECORD; the word ſignifies to cauſe to be remembered. The pſalms were a ſtanding memorial, to bring into mind the wonderful love of the ever-bleſſed Trinity in ſaving ſinners through Jeſus Chriſt, and to keep it freſh and lively upon the hearts of believers. We are apt to forget this our greateſt good, and therefore God has graciouſly recorded it in his word. Therein he has promiſed to ſanctify the memory to retain it, and in the uſe of the pſalms he beſtows this bleſſing. When they are read and mixed with faith, then they are meditated on with delight, ſung with melody, and help to keep the heart warm in its attachment to the beloved Jeſus. When they are thus treaſured up in the mind, and brought into conſtant uſe, believers learn in ſinging them to rejoice in the infinitely perfect ſacrifice of Immanuel, and to triumph in his divine righteouſneſs. The pſalms are the means appointed of God to anſwer thoſe ends; and they do by his grace. They ſtir up the pure minds of his people by way of remembrance. They afford them proper matter, and choice words, and when

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cite affections to Jeſus, as holy and as happ
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The uſe of the pſalms was alſo
THANK: "O give thanks unto t
"Lord: For his mercy endureth f
"ever," ſeems to have been the cho
of all the antient hymns. The wo
which we tranſlate TO THANK ſignifies
give the hand to God, as an acknowle
ment that all power was his. The ha
is power. Our power extends as far
our hand reaches. The hand of God
every where, and his power is infinite. T
cuſtom of paying homage in antient tim
explains this uſage of the word. 1 Chro
xxix. 23. "Then Solomon ſat on t
"throne of the Lord as king, inſtead
"David his father, and proſpered, a
"all Iſrael obeyed him, 24. And a
"the princes, and the mighty men, a
"all the ſons likewiſe of king Dav
"*ſubmitted themſelves unto Solomon t*
"*king*—Heb. gave the hand under So
"lomon the king." This was an ex
preſſive ceremony: They kneeled dow
and put their hands under his; thereb
confeſſing that their power was ſubject t
his: And in this manner they paid hi
homage. There is a curious letter ex
tant of king Hezekiah's, which farther ex-

plains

plains both the expreſſion and the cuſtom. He ſays in it to the people, 2 Chron. xxx. 8. "Be ye not ſtiffnecked as your "fathers were, but *yield yourſelves*, Heb. "give the hand unto the Lord," fall down before him, and aſcribe all your power to the Lord—acknowlege him to have all power in heaven and earth. Thus give the honor due unto his name. Confeſs that all your good comes from him, and that he keeps you from all evil. Every bleſſing which you receive in earth or hope for in heaven, acknowlege to be from the good pleaſure of his own will, and to the praiſe of the glory of his free grace. Moſt of the pſalms were written, and ſhould be ſung, with this ſpirit. What David felt in his own heart at the free-will offerings of the people towards the building of the temple, the ſame he would excite in others, when they read or ſing the pſalms. 1 Chron. xxix. 10, &c. "Wherefore David bleſſed the Lord "before all the congregation, and David "ſaid, Bleſſed be thou Lord God of Iſ-"rael, our Father for ever and ever: "Thine, O Lord, is the greatneſs, and "the power, and the glory, and the vic-"tory, and the majeſty: For all that is "in the heaven and in the earth is thine; "Thine is the kingdom, O Lord, and

"thou

" thou art exalted as head above all
" Both riches and honor come of thee
" and thou reigneſt over all, and in th
" hand is power and might, and in th
" hand it is to make great, and to giv
" ſtrength unto all: Now therefore ou
" God we thank thee, and praiſe th
" glorious name." How delightfully does he here deſcribe one great end o ſinging pſalms. It was to aſcribe to th Lord all the glory of his word and work and ways—with voices and inſtrument but chiefly with the muſic of the heart t praiſe him for his goodneſs, and to bles him, becauſe his mercy endureth fo ever.

There is another word uſed, 1 Chron xvi. 4. The pſalms were to record, an to thank, and to PRAISE (Heb. Hellel the Lord God of Iſrael. But this ha been treated of in the beginning of th ſecond chapter. It is the running till of the pſalms, and ſignifies the action o light in the material world, and from thence is applied to the action of the ſu of righteouſneſs in the ſpiritual world Singing pſalms was not only to remind us of him, but alſo to lead us to aſcribe t him all the bleſſings of nature and grace of earth and heaven. All are from him —the gifts of his free unmerited love an

and call for the tribute of conſtant thankfulneſs. He created the ſun, and ordained it to diſpenſe every earthly bleſſing, that it might be a lively picture of the true light, who communicates ſpiritual life, with all its comforts. While the believer looks upon the moſt glorious Immanuel in this view, and has a warm ſenſe of his obligations to him, how ſweet is the exerciſe of faith! He finds the courts of the Lord to have ſome of the bleſſedneſs of the palace itſelf. Such they were to him, who ſaid, "Bleſſed "are they that dwell in thy courts, they "will be ſtill praiſing thee. Selah." They will be ſtill acknowleging their debt in pſalms and hymns and ſpiritual ſongs: Which is the very employment of the ſaints round the throne, and which is the divine ordinance to expreſs our communion with them, and to bring us a foretaſte of their happineſs.

From this paſſage in Chronicles we ſee the uſe of the pſalms in the old teſtament, and for what end they were then ſung in the church. It was to remind believers of the wonderful perſon and of the divine works of the incarnate Jehovah, that they might admire his matchleſs beauty, and adore him for his moſt precious love. With happy and thankful hearts they

uſed

uſed daily to ſing of him in the temple ſervice. The concert will never be excelled upon this earth, and the effect which accompanied it will only be equalled in heaven. The ſubject—the number of voices and inſtruments—the excellence of the muſic and of the performance—and the divine approbation which crowned the whole, by a miracle confirming the faith and ſtrengthening the hopes of the congregation, theſe are moſt nobly deſcribed in 2 Chron. v. 11, 12, &c. Solomon had finiſhed the temple, and had brought the ark of the covenant into the holy of holies: "And it came to paſs, "when the prieſts were come out of the "holy place: For all the prieſts that "were preſent were ſanctified, and did "not then wait by courſe: Alſo the Le-"vites who were the ſingers, all of them "of Aſaph, of Heman, of Jeduthun, "with their ſons and their brethren, be-"ing arayed in white linen, having "cymbals, and pſalteries, and harps, "ſtood at the eaſt end of the altar, and "with them an hundred and twenty "prieſts ſounding with trumpets: It "came even to paſs, as the trumpeters "and ſingers were as one, to make one "ſound to be heard in praiſing and "thanking the Lord. And when they

"lift

"lift up their voice with the trumpets "and cymbals, and inſtruments of mu- "ſic, and praiſed the Lord, ſaying, For "he is good, for his mercy endureth for "ever: That then the houſe was filled "with a cloud, even the houſe of the "Lord: So that the prieſts could not "ſtand to miniſter by reaſon of the cloud: "For the glory of the Lord had filled "the houſe of God." All Iſrael met upon this occaſion, a very great congregation, from the entering in of Hamath, unto the river of Egypt. They came to the dedication of the temple, knowing that it was a type of the body of Chriſt, and prefigured his coming from heaven to dwell with men on the earth. The filling the temple with glory was to teach them that a perſon in Jehovah was to tabernacle in the manhood of Chriſt. In him the fulneſs of the Godhead was to dwell bodily, and out of his fulneſs they ſhould receive grace for grace. While they were looking forward with joyful hope, and ſinging the praiſes of this moſt bleſſed event, the Lord gave them a ſenſible proof, that he would come and inhabit the temple of his body; and would alſo come and dwell in their hearts by faith. Once in the end of the world God was manifeſt in the fleſh, but in

every

every age he has visited his people wit
his presence, and blessed them with h
love, while they have been with thankf
hearts ascribing to him all the glory
their salvation. When he has thus di
posed them to give him the honor du
unto his name, then he has brought the
into a proper temper to receive the greate
communications of his grace. For th
most high and holy one that inhabiteth
eternity vouchsafes to dwell in the hum
ble and contrite heart. The King o
Kings admits the meek and lowly to th
neareſt approach, yea to the most inti
mate familiarity with him. The highe
resides with the lowest. With them th
almighty sovereign keeps his court, ac
cording to his promise—" I will dwell
" with you, and will walk among you,
" and I will be your God, and ye shall
" be my people." When he smiles upon
them with his reconciled countenance,
and excites in them holy love and humble
adoration: O what an happiness is it t
behold the king in his beauty, even here
by faith. The soul thus enamored with
him will find it a most delightful employ
ment to sing his praises, and cannot help
breaking out into psalms and hymns o
thankfulness. These are the appointed
means of testifying its sacred joy. In

them

them the ſaints above have their heavenly exerciſe, and the ſaints below have often in the uſe of the ſame means a foretaſte of the glory to be revealed.

When Zerubbabel and his brethren began to rebuild the temple after the captivity, the work was entered upon with ſinging pſalms. "And when the builders "laid the foundation of the temple of "the Lord, they ſet the prieſts in their "apparel with trumpets, and the Levites "the ſons of Aſaph with cymbals, to "*praiſe* the Lord, after the ordinance of "David king of Iſrael; and they ſang "together by courſe in *praiſing* and *giv-*"*ing thanks* unto the Lord: Becauſe he "is good: For his mercy endureth for "ever towards Iſrael." Ezra iii. 10, 11. The words to *praiſe*, and to *give thanks* are the ſame, as in the forecited place in Chronicles, and applied to the ſame perſon, even to the deſire of all nations, who was to come and fill the ſecond temple with his glory.—"The glory of this latter "houſe ſhall be greater than of the former, "ſaith the Lord of hoſts:" Hag. ii. 7. which was really accompliſhed, when the word was made fleſh and dwelt among us. Then the Lord came to his temple, and his diſciples ſaw his glory, the glory as

of the only begotten of the Father, f
of grace and truth.

Of him alſo ſang Nehemiah, as me
tioned in Chap. xii. He repaired t
wall of Jeruſalem, and ended it wi
praiſing, and *giving thanks* to the Lo
God of Iſrael, ſinging pſalms unto hi
with voices and inſtruments of mu
according to the commandment of Da
the man of God. From theſe inſtan
it is plain that the general ſubject
the pſalms was to aſcribe to the inc
nate Jehovah all the honor of ſaving f
ners. The ſweet pſalmiſt of Iſrael f
quently calls upon the church to i
pſalms to the Saviour's praiſe, particu
ly in pſalm xcii. which was conſta
ſung on the ſabbath, the day of pra
in pſalms xcv, xcvi, xcviii, &c. And
does this very remarkably in pſalm
wherein he calls upon believers to join
this delightful work, and aſſigns ſeve
reaſons for their encouragement to do
with the warmeſt gratitude of their hea
The title is

A pſalm of confeſſion, viz. to God
his goodneſs, and for the wonders wh
he hath done for the children of men.

1. O all the earth, make the air r
with the praiſes of Jehovah.

2. Se

2. Serve ye Jehovah with heart-felt joy —Come ye into his preſence with the higheſt praiſes you can give.

3. Be ye certain, that Jehovah is the very Alehim, he hath made us, and not we ourſelves, we are his people, and the flock under his paſtoral care:

4. Enter ye into his gates with confeſſion, into his courts with aſcribing to him the praiſe of giving you every thing uſeful, pay ye homage to him, bleſs ye his name:

5. For Jehovah is good, his mercy is for ever, and his faithfulneſs is from generation to generation.

When believers in their church ſervice uſed to ſing this pſalm, they acknowleged in it the goodneſs of God to them, and had in their hearts ſentiments of his loving kindneſs, ſuch as theſe—

1. O all ye inhabitants of the world, who have found redemption through faith in the blood of the lamb, join together to make his praiſe to be heard: ſing unto Jehovah a new ſong, ſing praiſes unto him luſtily with a good courage:

2. Serve ye Jehovah with a free ſpirit, ſinging and making melody in your hearts unto him: Come ye into his preſence,

having now acceſs with confidence, and let the high praiſes of God be in your mouth, aſcribing to him all the glory of your ſalvation:

3. Be ye certain, that Jehovah is the very Alehim, the three in covenant to ſave ſinners: For he has made us, and not we ourſelves, we neither made ourſelves creatures, nor new creatures in Chriſt Jeſus—he gave us our being, and our well being—we have nothing of our own, but ſin: And he has made us his free ſubjects by redeeming us from the bondage of ſin, yea we are his beloved flock, and he is our good ſhepherd, who will give grace and glory to his people and to the ſheep of his paſture:

4. O come ye then into his gates with thankful acknowlegment of his infinite goodneſs to your ſouls—meet him in the great congregation, and join all the redeemed, who in earth and heaven are with one heart giving bleſſing and honour and glory, and power to God and the lamb.

5. For Jehovah is good and doeth good, his mercy is to be celebrated in his church militant from age to age, and his never failing faithfulneſs is to be the ſubject of never ending praiſe in the church triumphant.

O for ſuch holy affections as this pſalm requires. Reader, art thou acquainted with the ſubject, and art thou indeed a partaker of that thankfulneſs, of which it treats? O beg of him then to give thee a growing ſenſe of thine utter unworthineſs of the leaſt mercy. This is goſpel-poverty of ſpirit, and this will lead thee to pray for a more thankful acknowlegement of the goodneſs of God, flowing from the happy experience of its bleſſings, and influencing the whole man to praiſe him for them. To this grateful temper the very reading of the pſalm will be as an ordinance, and the ſinging of it with the melody of the heart will be a feaſt.

From theſe authorities of the old teſtament it is plain, that the ſubject of the book of pſalms, and the ſinging them were intended to excite in believers the warmeſt ſentiments of gratitude. The love of God manifeſted in ſaving ſinners through Jeſus Chriſt is herein deſcribed with the true ſublime both of ſtyle and ſentiment; and when any pſalm was ſung, if the heart felt the ſubject, and made harmony there, then it became a delightful, as well as an acceptable ſervice. But we ſhall ſee clearer evidence of this matter, if we attend to

CHAP. IV.

Some paſſages in the new teſtament concerning the book of pſalms.

THE quotations are very numerous. Chriſt and his apoſtles often refer to the pſalms, and make a direct application of them: For they all treat of him, as indeed the whole volume of revelation does. He is the ſpirit and life of all the bible: But there is no part ſo particularly, and ſo frequently applied to him, as the book of pſalms. We know the ſubject of the cxth from infallible authority —it is the heavenly government of king mediator, who is David's ſon, and yet David calleth him his Lord: For he was God and man in one Chriſt. His own uſe of the pſalms is very remarkable: He ſung them, and quoted them. At his laſt paſſover he joined with his apoſtles in the pſalms commonly uſed upon that occaſion. St. Matthew ſays, "When "they had ſung an hymn," which is ſuppoſed to be part of the grand hallelujah, beginning at the cxiiith, and ending with the cxviiith pſalm. Hereby our Lord not only made uſe of, but alſo ap-

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plied those divine hymns to himself, he being indeed the very paschal lamb slain in type from the foundation of the world, and now about to take away sin by the sacrifice of himself. And after he had by his sufferings and death made a full atonement, and was risen from the dead, he reproved his two disciples as they were going to Emmaus, and he said unto them, Luke xxiv. 25. "O ye without under-"standing, how slow of heart are ye to "believe all that the prophets have "spoken! Ought not Christ to have "suffered these things, and to have en-"tered into his glory? And beginning "at Moses he expounded unto them "from all the prophets the things writ-"ten of himself in all the scriptures." And among the rest he explained unto them out of the psalms, as his custom was: For when he appeared to his apostles to confirm them in the belief of his resurrection, he said unto them, "These are "the words, which I spake unto you, "while I was yet with you, that all things "must be fulfilled, which were written "in the law of Moses, and in the pro-"phets, and in the psalms concerning "me. Then opened he their under-"standings that they might understand "the scriptures." Here he declares that

the pſalms were written concerning himſelf. Not only here and there a paſſage, or an alluſion, not only the quotations in the new teſtament, but the whole volume throughout is concerning him, Upon whatever occaſion the pſalmiſt compoſed any of them, yet it was only a caſe to ſpeak upon, in order to introduce what was to be ſaid concerning the divine perſon, and the divine work of the Meſſiah. This is the ſpiritual uſe and deſign of the pſalms. And every man, whoſe underſtanding the Lord has opened, as he did his diſciples, can ſee them in this light. The veil being taken away, he beholds Chriſt with open face, and every pſalm ſhews to him ſome lovely feature of his moſt lovely Saviour. Therein he reads of the divine and human nature of Immanuel, his life and death, his reſurrection and aſcenſion, his kingdom and glory. He underſtands the ſcriptures, and with the joy of his heart receives what is there in written concerning the God of his ſalvation.

Agreeably to our Lord's own uſe of the pſalms, we find the whole church of believers with one accord uſing them in the ſame manner. The inſtance recorded in Acts iv. is remarkable, becauſe the reference, which they made to the pſalm indiſputab

indiſputably proves, that they are written concerning Chriſt. Peter and John had been impriſoned for preaching Jeſus, but being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them: And when they heard that, they lift up their voice to God with one accord, and ſaid, "Lord, thou art God, who haſt "made heaven and earth, and the ſea, "and all that in them is: Who by the "mouth of thy ſervant David haſt ſaid, "why did the heathen rage, and the "people imagine vain things? The kings "of the earth ſtood up, and the rulers "were gathered together againſt the "Lord and againſt his Chriſt: For of a "truth againſt thy holy child Jeſus, "whom thou haſt anointed, both Herod "and Pontius Pilate, with the gentiles, "and the people of Iſrael were gathered "together, for to do whatſoever thy "hand, and thy counſel determined be-"fore to be done." Here the whole church under the ſpecial influence of the holy Spirit applies the iid pſalm to Chriſt, and declares its accompliſhment in him—being of a truth the very perſon of whom it treats: Which is deciſive evidence, and muſt determine the point even

to a demonſtration with all that believe the ſcriptures.

It is not to be wondered then, that the apoſtles ſhould follow the ſame rule in explaining the pſalms. Peter quotes them and refers them to Chriſt. In his firſt ſermon recorded Acts ii. he applies the xvith pſalm to the reſurrection of Chriſt, and he brings the cxth to prove, that Chriſt had all power in heaven and earth and ſhould ſit at the right hand of Jehovah, until all his enemies ſhould be made his footſtool. In the fourth chapter of the Acts, he ſhews that Chriſt was the ſtone ſet at nought by the Jewiſh builders who nevertheleſs ſhould be made the head of the corner, as it is in the cxviiith pſalm. Peter had no doubt concerning the application of the pſalms to Chriſt, and his beloved brother Paul ſhews he was of the ſame opinion.

We have an account of his manner of preaching among the Jews: "Paul "uſed to reaſon with them out of the "ſcriptures, opening and alledging, that "Chriſt muſt needs have ſuffered, and "riſen again from the dead, and that "this Jeſus, whom I preach unto you "is *the* Chriſt." And among the other ſcriptures he did not forget the pſalms. For we, in Acts xiii, have a whole ſe-

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mon of his, an ineſtimable treaſury of his ſcripture learning, in which he quotes ſeveral pſalms, and directly applies them to Chriſt, as he alſo does in his other writings. His epiſtle to the Hebrews abounds with references, twenty-nine at leaſt. The iiid and ivth chapters are a comment on the xcvth pſalm: As the viith chapter is on the cxth: And the xth is on the xlth. Whoever will attend to the manner in which the apoſtle reaſons upon theſe paſſages, will readily perceive, that he does not enter upon any formal proof of the deſign of the book of pſalms, or of Chriſt's being the ſubject of them. He does not aim at any ſuch thing; but takes it for granted, and argues upon it as an eſtabliſhed truth. Indeed it was at that time the belief of the whole church. There was then no doubt but all ſcripture treated of him—"To him give ALL the prophets wit-"neſs"—He was their one ſubject. But more eſpecially in the pſalms he was ſet forth and was to be highly exalted, with all the powers of poetry, and with the ſweeteſt ſounds of inſtruments and voices. Theſe hymns were inſpired to celebrate his matchleſs fame and renown; that whenever believers felt themſelves happy in the knowlege and love of Jeſus, here

they might find proper matter and ſuitable words to raiſe their gratitude, as high as it can be on this ſide of heaven. We have alſo the apoſtles practice and experience to recommend his uſe of the pſalms. He ſung them with delight, as well as quoted them with propriety. His love to Jeſus run as high, as love ever will upon earth. He ſpeaks of him continually as the perfect delight of his ſoul, on whom he had placed all his affections, and whom he found every day worthy of more love, than his narrow heart could contain. O how precious was his Saviour, when he could ſay—"What things were gain to me, thoſe "counted loſs for Chriſt: Yea doubtleſs "and I do count all things but loſs for "the excellency of the knowlege of "Chriſt Jeſus my Lord, for whom I "have ſuffered the loſs of all things "and I do count them but dung, that "may win Chriſt." Happy Paul! what muſt he have ſeen in Jeſus, who could account it an honour to ſuffer ſhame for his name, and an infinite gain to win Chriſt, though with the loſs of all things! O happy, thrice happy man who could carry the croſs of Chriſt, and eſteem it as his crown. God forbid, ſays he, that I ſhould glory in any thing, except in

the croſs of our Lord Jeſus Chriſt: For I count not my life dear to myſelf, ſo as I may but live and die fulfilling his will. And this was not a flight of fancy, or a mere rant of enthuſiaſm, but it was cool ſober love, and aroſe from real experience of the precioufneſs of Jeſus to his heart. This heavenly lover was the ſubject of his ſongs in the worſt houſe of his painful pilgrimage. He was ſo truly in body ſoul and ſpirit devoted to his Jeſus, that how much ſoever he ſuffered, yet he could rejoice in the Lord. O what a proof did he give of it!—ſufficient to ſhame our higheſt profeſſions of attachment to the dear Redeemer. When he had been beaten with many and cruel ſtripes, put into a diſmal dungeon, and even there with his feet in the ſtocks, his heart was then full of gratitude, and in tune to make delightful melody unto the Lord, yea brake out into pſalms of praiſe—" At midnight Paul and Silas prayed, and ſang praiſes unto God," with a loud voice: for the priſoners heard them. O for more faith in Jeſus to fill us more with this thankful and praiſing ſpirit. Lord, pour it out abundantly for thy mercies ſake upon thoſe, who believe in thy holy name:

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Let us make our boaſt of thee all the day long, and praiſe thy name for ever.

From theſe inſtances it is evident, that the new teſtament church underſtood the pſalms in the ſame light, as the old. Believers always ſung them with the ſame view, with hearts and voices making melody unto the Lord Chriſt. He himſelf confirmed this uſe of them: For he joined in this part of religious worſhip. The apoſtles quoted the pſalms, and directly applied them to their bleſſed Lord. Yea, when the church met together in one place, the pſalms were not only read and ſung, but ſome abuſes in ſinging them are corrected, which will lead me to conſider

CHAP. V.

Rules laid down in ſcripture for ſinging them aright.

SINGING of pſalms is a divine ordinance, and has an inward and an outward ſervice. The inward conſiſts in the proper frame and affection of the renewed and ſpiritual mind: For no man can uſe the pſalms as an ordinance of God, who has not received the Spirit of God: Without him we can do nothing, being dea

in treſpaſſes and ſins. And after he is received, he is the continual breath of ſpiritual life, yea as much as the air we breathe is of natural life. Every ſpiritual ſenſation of peace, comfort, and joy in God the Father is from the divine agency of the Lord the Spirit. Every act of religious worſhip is performed acceptably by his ſtrengthening us mightily in the inner man, and giving us the will and the power. If we pray aright, it is in the holy Ghoſt. If we hear aright, it is by his bleſſing on the word preached. If we ſing aright, it is by the ſame Spirit: And therefore we are not only commanded to ſeek his aſſiſtance in all we do, but alſo a growing and increaſing meaſure of his graces and gifts. Thus the apoſtle directs the Epheſians in their ſinging of pſalms, "Be ye filled with the Spirit, ſpeaking to yourſelves in pſalms," &c. This is not meant of receiving him at firſt: For it is ſpoken to believers, who had the Spirit, but it refers to their thirſting after more, how much ſoever they had attained, ſtill more of the Spirit's fulneſs, it being in him infinite, and always in us finite. We never have can uſe much, but we may have more; and when we have the moſt, our thirſt is then the greateſt. This is an holy thirſt, to which there is a divine invitation—"Ho, every

"one

" one that thirſteth come to the water
" of life." And a divine promiſe—" In
" the laſt day, that great day of the feaſt,
" Jeſus ſtood and cried ſaying, If any
" man thirſt, let him come unto me, and
" drink; but this ſpake he of the Spirit,
" which they that believe on him ſhould
" receive." And when this promiſe is
fulfilled, and the holy Spirit is received,
we are ſtill in faith to uſe means for the
increaſing of his graces and gifts; among
which means the apoſtle recommends—
" Speaking to yourſelves in pſalms," &c.
He ſuppoſes their ſinging would tend to
their mutual edification: For the words
are in the plural number, and denote their
joining together in this holy exerciſe. He
alſo commands the Coloſſians to inſtruct
and to admoniſh one another in pſalms
and hymns and ſpiritual ſongs, herein
uſing the grace given both for its exerciſe
and alſo for its improvement. And this
true manner of ſinging comes from the
Spirit, and increaſes the fruits of the
Spirit.

It comes from the Spirit; becauſe none
can perform it, but the new creature in
Chriſt Jeſus. It is a ſpiritual ſervice, in
which only the ſpiritual man can join.
No one can make any melody acceptable
to God, who has not been firſt a partaker

of the holy Ghoſt. He is the Lord and giver of life; without him all men are dead in treſpaſſes and ſins. He only can quicken and make the ſoul alive to God. It requires his almighty power, and it belongs to his covenant office. And when he the Spirit of life makes any one free from the law of ſin and death, then he is a child of God. He is made to know it, and to believe it: For he has received the Spirit of adoption, whereby he cries Abba, Father. In the ſenſe of this love ſhed abroad in his heart by the holy Ghoſt, he begins to rejoice in God, as his God. Truſting to what Jeſus is to him, that he has ſatisfied for his ſins, has wrought out his righteouſneſs, and is now ſtanding in the preſence of God for him, he ſees himſelf accepted in the beloved, an heir of God, and a joint heir with Chriſt. Hereby his heart becomes reconciled to God, and he finds the truth of what is written "We love him, becauſe he firſt loved us." Now he has David's affection, and he can join heartily in ſinging with him—Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name; bleſs the Lord, O my ſoul, and forget not all his benefits: Who forgiveth all thine iniquities, who healeth all thy diſeaſes: Who redeemeth thy life from deſtruction,

ſtruction, who crowneth thee with lovin
kindneſs and tender mercies.

Thus the right ſinging the praiſes o
God comes from the Spirit, and it alſo in
creaſes the fruits of the Spirit. It is on
of the appointed means of improving them
True grace is always operative, and grow
by the fruit which it bears. If the be
liever be rejoicing, ſinging will add to hi
joy, as it is written "Is any in a happ
"frame? Let him ſing pſalms; and thi
will make him happier. It is the divin
promiſe, and cannot fail: he ſhall increa
his joy in the Lord. Is any afflicted
Pſalms will refreſh and comfort him
Paul and Silas ſore whipt and put into th
ſtocks ſung a pſalm at midnight. Th
fulneſs of the Spirit in the ſweet ſinger
Iſrael went out much this way. He ſan
moſt, and praiſed beſt of all the ſaints
God. He ſang in all frames and upo
all occaſions: Let us follow his exampl
and be ſpeaking much and often to on
another in pſalms and hymns and ſpiritu
ſongs, ſeeking thereby to be filled wi
a growing meaſure of the holy Spirit.

If thou enquireſt, how ſhall I obtain th
ineſtimable bleſſing? The command is
aſk and it ſhall be given you, ſeek and
ſhall find—whoever is made ſenſible
ſtands in need of the aſſiſtance of the ho
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Spirit is only required to aſk, and the promiſe is—" Every one that aſketh receiveth, and he that ſeeketh findeth: " If a ſon ſhall aſk bread of any of you " that is a father, will he give him a " ſtone? or if he aſk a fiſh, will he for a " fiſh give him a ſerpent? or if he aſk an " egg will he give him a ſcorpion? If ye " then, being evil, know how to give good " gifts unto your children, how much " more ſhall your heavenly Father give " the HOLY SPIRIT to them that aſk " him?" How gracious are theſe words! How encouraging are they to every one, who has any concern about his ſalvation, to deſire the holy Spirit may be given to him, to enable him to truſt in Jeſus, and to find the Father's love in him: And they leave every man without excuſe, who lives and dies without thoſe bleſſings, which God has promiſed to give to every one that aſketh.

Whoever is a partaker of the Spirit has a new nature in Chriſt Jeſus, and has a new underſtanding given him, whereby he is inabled to diſcern and to judge of ſpiritual things: For thus runs the promiſe—" He ſhall lead you into all truth:" and the apoſtle prays for the fulfilling of it to the Epheſians—" May the God of " our Lord Jeſus Chriſt the Father of " glory,

" glory, give unto you the ſpirit of wiſdom
" and revelation in the knowlege of him,
" that the eyes of your underſtanding ma
" be enlightened." The holy Spirit act
upon men as rational creatures. He doe
not treat them, as if they were ſtones o
brutes; but he makes the truths of the gof
pel clear to the mind, and deſirable to th
will. He opens the eyes of the under
ſtanding to ſee the object, and then pre
ſents it in its glorious beauty and attracting
lovelineſs. The renewed mind behold
admires, and loves it; and then animate
with this love can ſing its praiſes. Ho
men of God in the old teſtament ſung wi
knowlege. Ignorance was not the mo
ther of their pſalmody. They were we
acquainted with what they ſung. Th
royal prophet ſays, he employed his unde
ſtanding in this devout exerciſe, as we
as his harp, and his voice. Hear hi
how earneſtly he call upon others to ex
his beloved Jeſus—" Sing praiſes to Go
" ſing praiſes; ſing praiſes unto our kin
" ſing praiſes: For God is the king of a
" the earth, ſing ye praiſes with unde
" ſtanding." He would have them
mind what they were about, and to unde
ſtand what they ſung; leaſt they ſhou
utter lies unto the Lord, or offer to hi
a ſacrifice without a heart: Conſid
wh

whom you have to deal with—how great and good a God—obſerve, how you praiſe him: Engage all your mental powers in this delightful work, that it may be holy, acceptable to God, and a reaſonable ſervice.

The apoſtle agrees in ſentiment with the pſalmiſt: For thus he ſpeaks to the Corinthians: "If I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful: What is it then? I will pray with the ſpirit and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo." Singing is unfruitful, unleſs the underſtanding go with it. Unleſs the mind be united, and God be honored, it is only empty ſound. But when we ſing by the ſpirit, then he will teach us to ſing with the underſtanding alſo. He will open the ſubject to us, will give a fixt attention to it, will bring the mind into tune, and will not ſuffer us looking at the ſenſe, more than the ſound.

Is it ſo with thee, O my ſoul? Enquire carefully. Art thou led by the Spirit in thy ſinging? Does he enlighten thy mind, and guide thee into the knowlege of the ſubject, in which thou art engaged? Take heed, and be often examining thyſelf—how

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thy mind is affected—leaſt thou ſhouldſt preſent unto the Lord the ſong of fools.

But chiefly keep thy heart diligently. Becauſe out of it are the iſſues of life. The man is what his heart is. If this be dead to God, nothing in him is alive: If this be right with God, all will be right. If he has a clean heart, and a right ſpirit renewed within him, the holy Ghoſt has made him a new creature in Chriſt Jeſus, and has won the will and the affections over to God. This is his principal office in the converſion of ſinners. He therefore diſcovers truth to the underſtanding in order that it may become deſirable, and that the heart may be properly influenced by it. The heart is the commanding faculty. When this has once taſted the ſweetneſs of the Father's love in Jeſus, it will engage the whole man to ſeek for more. Love is very active, and will do or ſuffer much to obtain and preſerve the beloved object. Set the ſpring a going, it will move all the wheels. The hands will work for God. The feet will run the way of his commandments. Love will make heavy burdens not grievous to be borne: Love will carry them a long time, and faint not. Jacob ſerved ſeven years for Rachel, and they ſeemed unto him but a few days

for the love which he had unto her. The labor of love is always delightful. When we know God to be our Father in Jeſus, and have his love ſhed abroad in our hearts by the holy Ghoſt, then his ſervice becomes perfect freedom: Then duty is ennobled into privilege: Then obedience becomes willing, and filial: The beloved child finds free acceſs to the Father's throne, and receives bleſſed communications of his grace: For which his thankful heart offers the ſacrifice of praiſe, and thereby comes up with a ſweet ſavor acceptable to God through Jeſus Chriſt. This is the melody of the heart. While it feels its infinite debt to free grace, is deeply convinced of its utter unworthineſs, and is kept humble by the abiding ſenſe of its imperfections, and of its indwelling corruptions, it is in a right frame to exalt the exceeding riches of divine mercy. Then it is diſpoſed to give God all his glory. Yet that he requires, as his due, and it beſeemeth well the righteous to pay it. When the heart is made willing to aſcribe every thing to his holy name, then it is right with God. All within is now in tune to praiſe: every golden harp, and every joyful voice in heaven, which are aſcribing glory and honor, and glory and power

to

to him that ſitteth upon the throne, and to the lamb for ever.

This is the chief requiſite in ſinging pſalms. The heart makes the beſt muſic. The fineſt compoſitions, ever ſo well executed with inſtruments and voices are no a divine concert, unleſs the heart accompany them. David knew this well, and therefore he ſet his affections to the higheſt pitch of praiſe, and he brought ALL o them to join. His whole heart entere into the performance, and rendered th concert full.—"I will praiſe thee, O Lor "my God, with ALL my heart, and I wi "glorify thy name for evermore: F "great is thy mercy towards me." Th ſpecial covenant mercy is ſuch towar me, that my very thoughts cannot riſe t to its greatneſs: How then can I utt forth all its praiſe? I cannot; no, n even half of it. But though the debt ſo great, that I cannot count it up, ye will the more extoll thee for it from d to day: I would engage my affections, a give them all up to this heavenly emplo ment. I would have my whole ſoul in And yet the debt remains, rather increa O for a more enlarged heart! My pra continued are only acknowlegements, I want them continued with growing mility—more in earth and more in hea

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There I ſhall praiſe better, when my heart will have nothing in it, but humble gratitude. Yet here I will not give over; but will carry on my joyful ſong, till I can ſing in a higher ſtrain. "Praiſe the Lord, "O my ſoul, and all within me bleſs his "holy name: O give thanks unto him "for he is good, and his mercy endureth "for ever. Hallelujah."

The apoſtle Paul had his portion in the ſame mercy, and had the ſame grateful ſenſe of it: He ſang the pſalms of David with the ſpirit of David. What he practiced himſelf he has recommended to others. He has given us ſome rules about ſinging in the congregation, and he chiefly confines them to the heart accompanying the voice. Thus he directs the Epheſians—"Be not drunk with wine wherein is exceſs, but be ye filled with the ſpirit, ſpeaking to yourſelves in pſalms and hymns, and ſpiritual ſongs, ſinging and making melody IN YOUR HEARTS unto the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jeſus Chriſt." He would not have them meet together, as they formerly had done, to feaſt without meaſure, and to drink unto drunkenneſs, inciting one another to greater riot and exceſs by wanton and profane ſongs: Which

was

was the cuſtom at moſt of the heath
banquets. They uſed to try to fill o
another with wickedneſs. But ye ha
not ſo learned Chriſt. Seek ye to be fill
with his ſpirit, and uſe the means appoint
for that purpoſe: Among which ſingi
of pſalms, and hymns, and ſpiritual ſong
is one of the chief. Theſe ſeveral nam
are expreſſive of the different ſubjects trea
ed of in the ſacred poetry; *hymns* are
praiſe of Immanuel, *ſpiritual ſongs* are
praiſe of his ſpiritual kingdom, accordi
to the ſenſe of the words in the Hebre
and according to the tranſlation of th
in the Septuagint, as was before ſhew
The manner of ſinging them it is h
ſaid was by joining together with t
voices, but eſpecially with their hea
From thence comes the beſt melo
Harmony in ſound is pleaſant in our e
but harmony in affection is the mu
which enters into the ears of the Lor
hoſts. "My ſon, give me thy heart
He will have no ſervice without it. Pra
obedience, praiſe, every offering m
come from the heart. He looks at t
and this in all, and above all. This
accepts, and teſtifies his delight in:
it is the ſame ſacrifice of praiſe, which
for ever delight him. The church
umphant has begun the ſong, which

be perfectly and for ever pleasing to the Lord: And when we meet below with one faith to glorify our one Lord, then we enjoy the communion of saints. We have one heart with them—join in the same subject of praise to their Lord and our Lord—our harmony is theirs—our happiness is theirs—it is one and the same communion with the Father and the Son by the Spirit. And though we cannot raise our song to so high a pitch, or continue it without ceasing, as the saints above do; yet we entirely agree with them, and are trying to make better music in our hearts every day, until we see, their Jesus and our Jesus face to face. He loves us, as well as them: For he is our Immanuel: And our souls rejoice in him together with them. We love him, we serve him, we bless him, though humbly, and as thankfully, as we can; and in all things we would be giving of thanks to his holy name. O for more love, more thankfulness, more devotedness to our precious Lord Jesus Christ. This is our daily prayer, and our constant pursuit. Blessed and eternal Spirit purify our hearts by faith, and increase in them a sense of his wondrous love to us, that we may be growing in love to him, until he vouchsafe to admit us into his presence,

and give us to thank him with never ceasing songs of praise.

In another place the apostle treats of the same subject, only varies the expression a little. He recommends singing of psalms to the Colossians, as an ordinance of God for increasing the graces of his people—"Let the word of Christ "dwell in you richly in all wisdom, "teaching and admonishing one another "in psalms and hymns and spiritual "songs, singing with grace in your "hearts to the Lord: And whatsoever "ye do in word or deed, do all in the "name of the Lord Jesus, giving thanks "to God and the Father by him." The Colossians had put on the new man, and the apostle exhorts them to put on the ornaments and endowments peculiar to their new nature, and he mentions several of them: In which he would have them to be growing daily: And he proposes to them the word of God, as the best means for this purpose. He would have it treasured up in their hearts, and inwardly digested—"dwelling richly in them in "wisdom" for knowlege and practice. He includes both: Because this wisdom was for edification—they were to teach and to admonish one another. What each had learnt out of the scriptures was to

of public benefit to the church. And the way of doing this is particularly mentioned—They were to ſing together with grace in their hearts. All is diſcord within, until we are taught by grace, free effectual grace. But when we believe the doctrines of grace, then harmony comes in, and we learn to aſcribe every good to the mere mercy of God. We receive his bleſſings, and he receives all the praiſe of them. Then grace is in the heart: It is there not only to reconcile the ſinner to the way of ſalvation by faith alone, but alſo to make him in love with it, and to keep him willing to praiſe God for it with his lips and life. O how good a thing is it, that the heart be thus eſtabliſhed with grace! For then the affections will be fixt upon the right object, and the whole ſoul will be in harmony with the truth as it is in Jeſus. Free grace doctrines felt in their power in the heart make heavenly melody. Every faculty is in tune, and inclined to bear its part in bleſſing the name of the Lord. The underſtanding ſees it right, the will chooſes, the heart loves to give him all the praiſe, and the mouth joins to glorify him with joyful lips, ſinging *unto the Lord*—The God-man—Immanuel is the ſubject of this happy ſong. He is the God of all grace. It is a joyful and plea-

ſant thing to be thanking him for it: Yea, it is a foretaſt of the ſaints fulneſs of joy. The truly humble believer, ſeeing the exceeding riches of grace, gladly joins his elder brethren round the throne in praiſing the Lord Jeſus Chriſt. And when the temple of God ſhall be complete, and the laſt believer joined to the ſpiritual building, then the topſtone ſhall be brought forth with ſhouting—grace—grace unto it—glory be to free grace for ever and ever.

To the ſame purpoſe the apoſtle James, ch. v. 13. teaching believers how to behave in every ſtate directs them, "Is any "among you afflicted? let him pray. Is "any merry? let him ſing pſalms." Affliction ſhould ſend him to prayer, for grace to bear it and to improve it: Joy to ſinging of pſalms to expreſs thankfulneſs to God. Is any merry? that is a proper ſeaſon, though not the only ſeaſon. Prayer is neceſſary at all times, though it be moſt needful in affliction: And ſo ſinging; it is not only needful when we are rejoicing in order that our joy may center in the Lord, but ſometimes ſinging will beget ſpiritual joy, and will awaken it in the afflicted heart. Paul and Silas were in great outward diſtreſs, yet they ſang a pſalm in priſon. The apoſtles ſang a hym

hymn after the ſacrament, although they knew their Lord was going to ſuffer, and they were greatly troubled. In that ſorrowful hour they ſang. Singing is always ſeaſonable, but eſpecially when the heart is happy, "Is any among you merry? "Let him ſing pſalms." Is he in a good frame of mind, rejoicing in the bounty of God, either for temporal or ſpiritual mercies? Let him ſing pſalms to the praiſe and glory of his benefactor: This is a proper expreſſion of gratitude for favors received, and will be the means of ſecuring them: For ſince his happineſs comes from good God, and ariſes from communion h God in Chriſt, it is fit and meet, he ſhould aſcribe it to the right ob-, and in a way of God's own appoint-. A divine hymn upon the ſubject of ſe (of which there are many) ſung heart-felt thankfulneſs is a grateful ce. The Lord requires ſuch an acwlegement, and it becometh well the to be thankful—yea he has vouchto reveal the very words, in which quires it to be paid him: And when thin us bleſſes his holy name, reg in the Lord, he would have the rd man to join, and to declare with nelody of his lips, how happy he is heart. Thus in ſinging the praiſes

of our God we ſhall find freſh reaſon to praiſe him. He will certainly meet us in his own means, and bleſs us in his own ways. We ſhall not wait upon him in vain. The means of his appointing cannot fail of anſwering the end. He has promiſed to put honor upon his own appointments, and his word cannot be broken. The joyful chriſtian is commanded to ſing the praiſes of his God, and his heart ſhall be thereby kept in holy joy, yea it ſhall be increaſed. His joy ſhall abound: And when believers ſing, as they are commanded, with one another, it ſhall tend to their mutual edification. It ſhall ſtir them up to greater thankfulneſs, and excite warmer affection to the God of their ſalvation. Singing pſalms is a church-ordinance, and as ſuch it is bleſſed. The Lord will not forſake the aſſembly of his ſaints. When they are met together to praiſe him, he will be in the midſt of them, and will manifeſt his acceptance, both of their perſons and ſervices. This will make their attendance upon him delightful. When he lifts up the light of his countenance upon them, how can they help ſinging what they feel? Now they experience that has bought them with his blood, and redeemed them from hell, has wrought out their righteouſneſs, and will give them

heaven, it becometh them well to praiſe him, and to rejoice in his holy name. He has made them bleſſed at preſent, and they ſhall be bleſſed for evermore. Their bleſſedneſs comes from a never failing ſpring. They are the one true church, of which it is ſaid—" Joy and gladneſs " ſhall be found therein, thankſgiving and " the voice of melody." Singing is their heaven in their church triumphant. They have the fulneſs of joy from God and the Lamb, and they acknowlege it with humble adoration, and a grateful ſong of never ending praiſe. The innumerable company of the redeemed will find their heaven of heavens in enjoying communion with the holy Trinity, and in ſinging the glories of that mercy, which is from everlaſting to everlaſting.

In this paſſage the apoſtle James ſuppoſes, that joy and ſinging agree well together. So they do. They depend on one another as the cauſe and the effect. The melody of the heart breaks out, and expreſſes itſelf with the melody of the mouth. A heart made ſenſible of God's love in Chriſt has the greateſt reaſon to rejoice, and will be ready to ſhew it in every way of God's appointment, particularly in ſinging the praiſes of his wonderful love. Does the prophet happy in

his ſoul declare? "My mouth ſhall praiſe "thee with joyful lips"—true chriſtians can gladly join him. They have returned to God in faith, and have found redemption through the blood of the lamb. They know in whom they have believed, and are ſatisfied of the Father's love to them in his dear ſon. Now they can delight in God. It is their privilege to rejoice in him, as their God: Yea it is their bounden duty (he calls upon them) to expreſs their ſenſe of his goodneſs in ſong of praiſe. This joy in God is one of the chief ingredients in pſalm ſinging. The heart cannot make pleaſant melody, unleſs joy be there: For the Lord God has an unalienable right to the ſervice of the whole man, but we never acknowlege it until we become his children through faith in Chriſt Jeſus; in whom we have free acceſs unto the Father. Then perſuaded of his precious love to us, we love him again, and in thankfulneſs give ourſelves with all we have and are to his ſervice and glory. From hence ariſes joy in God, and every expreſſion of it which were required of all men by the holy law, but are only fulfilled by those who have the faith of the goſpel. An unpardoned ſinner cannot poſſibly rejoice in God: Becauſe this holy joy is a

of the Spirit, and is the conſequence of believing. Thus David—"The Lord is "my ſtrength and my ſhield, my heart "truſted in him, and I am helped, THERE-"FORE my heart greatly rejoiceth, and "with my ſong will I praiſe him." What the prophet had experienced himſelf, the ſame he wiſhes for others.—"Let all thoſe "that put their truſt in thee rejoice, let "them ever ſhout for joy, becauſe thou "defendeſt them: Let them alſo that "love thy name be joyful in thee." And when a company of theſe happy people meet together, it is the delight of their hearts to join in praiſes to their God, and Saviour. "O come let us ſing unto the "Lord; let us make a chearful noiſe to "the rock of our ſalvation: Let us come "before his preſence with thankſgiving, "and make a joyful noiſe unto him with "pſalms. With theſe words we always begin the reading of the ſcriptures in our church ſervice. And what could be more ſuitable? How proper is it in a congregation of believers to call upon one another to join in the praiſes of the common Saviour, that we may ſtrengthen our mutual joy in him. All true joy comes from him, and every acknowlegement of it inward and outward is therefore required, in order to preſerve and to increaſe our rejoicing

in the Lord Jesus Christ. He deserves all our joy—the loveliness of Immanuel—his love to us—the blessings of his love—how many—how great—how lasting! these should encourage us to be glad in him now with great joy. But the well-grounded prospect, which hope has, of finding in him infinite and everlasting blessings, should lead us to rejoice in him with joy unspeakable and full of glory. This prospect has brightened the darkest day: It has enabled sufferers greatly to rejoice, when in heaviness through manifold temptations: It has supported them under every fiery trial. Nothing could extinguish the joy. It has lived, and triumphed in the martyr's breast, even in the agonies of the most painful death. Faith reads, and with hope looks out for (and it is a hope that will never be ashamed) the accomplishment of this faithful promise—"The ransomed of the Lord shall "return and come to Sion with songs, "and everlasting joy upon their heads, "they shall obtain joy and gladness, and "sorrow and sighing shall flee away."

Dost thou find, O my soul, any of this holy joy? Canst thou sing psalms with the understanding, with the heart, and with gladness in thy heart, rejoicing in the Lord? Canst thou give thanks always for

all things unto God and the Father in the name of our Lord Jeſus Chriſt? This is the privilege of every true believer. Being ſaved from ſin and hell, made an heir of God and a joint heir with Chriſt, he has an intereſt in all things: For they are all working together under God for his preſent and eternal good. While he lives by faith, he knows it, and has the comfort of it. His heart is kept in tune, and whatever befalls him, he has reaſon to rejoice in the Lord his God.

Thus the Lord would have his people to rejoice in him always. It is not only true in theory, that they may, but it is alſo true in practice, if the outward walk be in concord with the doctrine of the pſalms. This is another eſſential part of pſalm ſinging. The believer ſhould live as he ſings. His life ſhould be in harmony with his principles. If he ſees the truth as it is in Jeſus, and loves it, and rejoices in it, the effect of all this will certainly be outward and viſible. The inward melody will be expreſſed in his tempers and behaviour. There will be a conſiſtency throughout. As he lives, ſo he will walk, by the faith of the Son of God. Practice and principle will ſweetly accord. The ſame ſound that comes from his lips comes alſo from his heart,

and

and his whole life will be an uniſon. His actions ſing, his tempers are in harmony, his behaviour makes up the chorus, abroad and at home, the muſic of his heart and life gives one certain note—Jeſus is mine ALL—I live in him—on him—to him—I would have all within me to praiſe him, and all without me to ſhew forth his praiſes—bleſſings on him for ever and ever. Amen.

If a man's life be not thus conſiſtent with his ſinging, he mocks God, he deceives his neighbour, and he gives the lie to his own words. Actions are ſurer evidences, than ſounds: For they diſcover the ſettled, and the laſt purpoſe of the mind. They ſhew not only what a man talks of, but what he is determined to live by. The true character cannot be known, but from them. God only ſees the heart. We know what is in it, by what comes out of it. We judge of the fountain from the ſtream. If the words and works be evil, ſo is the heart: For out of the heart proceed evil thoughts, murders, adulteries, fornications, &c. theſe are clear facts to judge by. If ſuch a man was to ſing with a voice like an angel, it is a voice and nothing more. His actions prove it to be mere air and empty ſound: Yea, they demonſtrate, that

that his heart is in perfect diſcord with God. He ſays one thing, and does the contrary. He ſeems to praiſe God, as if he was happy in his love, but he cleaves to the world and ſeeks his happineſs in it. He ſings—"Whom have I in heaven "but thee," yet ſhews his ſupreme joy is in the earth. How can any thing, that ſuch a man ſings be an acceptable ſervice, while his heart and life are in direct oppoſition to the holy will of God? A Jew can ſing, a Turk can join in concert with him, an infidel may play well upon an inſtrument, a company of Jews, Turks, and infidels may perform the fineſt piece of muſic and with the moſt harmonious ſounds. They may go through the oratorio of the Meſſiah without one diſcord. But here is no melody to the Lord. They have no deſign to ſhew forth the praiſes of Immanuel: And what is not done in faith, and to his glory is ſin. Their muſic is as hateful to him, as any of their other vices: For SELF is the burden of their ſong. They ſing to pleaſe themſelves, and to pleaſe God is not in all their thoughts. O conſider this, ye that come to church, and join in ſinging the pſalms. Is it with you an ordinance of God? Do you look upon it, as ſuch, and find it ſuch? Does your underſtanding

ing go with the pſalm, and your heart enter into it? Is it the joy of your heart? Do you ſing rejoicing in God? And do you find him your one ſupreme bleſſedneſs all the day long? So that your life is a continued ſong of praiſe, and every action of it, being ſubject to his holy will, preſerves the harmony, and keeps up the heavenly joy. Is it thus indeed? What is like unto you, O people ſaved by the Lord. May nothing cauſe diſcord between you any more: But may increaſing faith witneſs with growing comfort that you are one with God, and he is one with you. Look to Jeſus, Let your eyes be fixt upon him, expecting all out of his fullneſs. Keep cloſe to him. Thus you ſhall go on your way rejoicing: and ſoon you ſhall ſee him face to face, and your joy ſhall be full.

If all theſe things be put together, then we learn that ſinging pſalms is an ordinance of God, and one of the means of grace inſtituted for the exerciſe and for the improvement of grace. It is commanded with a promiſe, and the promiſe is made good this very day, as thouſands of living witneſſes can teſtify. When they have met together, underſtanding the ſubject of the pſalm, and ſinging it with melody in their hearts, then the Lord has accep

their praiſes, and increaſed their joy in him. They have found their affections drawn nearer to him, and he has warmed them with a ſweet ſenſe of his love. And this has not been a tranſient viſit. It did not ceaſe when they had done ſinging; but the harmony was preſerved in a well ordered walk, directed by the faith of the Son of God. They lived their ſongs. Peace and love dwelt in their hearts, and their joy abounded in the Lord.

But where is this ſort of ſinging, in what place, or among what people? Who are they that find thoſe heavenly affections exerciſed in it, and thoſe happy effects from it? It is much to be lamented, that the ſinging of pſalms at preſent is not upon the right plan, and does not anſwer the end of its inſtitution. I ſpeak not of the contempt, with which it is treated by the world, or of the neglect of it by many profeſſors, but of the prevailing abuſes of it among them, who would be thought altogether Chriſtians.

CHAP.

CHAP. VI.

These abuses I would particularly mention, and humbly propose a remedy for each of them.

SOME of these may seem not worthy of notice, they are such small matters; but I think there is nothing little in divine worship. The majesty of God ennobles, and exalts every part of it. He has commanded us to sing psalms, and whatever he has been pleased to command, has his authority to enforce it: And whatever he has engaged to bless, has his promise to make it the means of blessing. In keeping of it there is a present great reward. His presence will be in it, when it is rightly performed, and he will render it effectual. He will hear, he will accept, he will witness his acceptance of the praises of his people. Therefore every thing relating to them should be done decently and in order. We should always sing with a reverence becoming the greatness and goodness of our God, in such a manner as may best express our happiness in his love, and as may tend most to mutual edification.

If theſe things be conſidered, it will not be thought an indifferent matter, whether the pſalms be ſung at all, or how they be ſung — whether with, or without any heart devotion, with or without any melody of the voice—whether every believer in the congregation ſhould ſing, or no—whether ſinging ſhould be a trial of ſkill, who can bawl loudeſt—whether the poſture ſhould not be expreſſive as well as the voice—whether ſuitable portions of the pſalms ſhould be choſen, or the perſon who gives them out ſhould be left to chooſe them, often without any judgment—whether grace ſhould be exerciſed in ſinging or not—whether we ſhould ſing in order to increaſe grace, or not—whether we ſhould ſing for amuſement, or for the glory of God. It is not a trifling matter—how you determine thoſe points: They enter deep into an important part of religious worſhip, yea into a very high act of it, one in which we pay the nobleſt ſervice we can upon earth, and indeed the neareſt we can come to the ſervice of ſaints and angels. How then can it be an indifferent thing, whether a believer ſings pſalms, or not, or whether or no he ſings them with melody in his heart unto the Lord? Certainly if he would pleaſe God in ſinging, he ſhould

ſhould attend to the ſcripture rules before laid down for directing his conduct, which compared with the analogy of faith will regulate every thing relating to the divine ordinance of pſalm ſinging.

One great abuſe is the general ignorance of the ſubject of the book of pſalms. No portion of God's word is leſs known: Many in our congregation very ſeldom underſtand what they are ſinging. They have not Chriſt in their eye, nor his glory in their view: Although the deſign of all thoſe hymns is to deſcribe the love of God to ſinners in Chriſt Jeſus. They all treat of him in ſome view or other: For there are many extenſive, and all very glorious views, in which his perſon, offices, works and ways may be conſidered. Some treat of his high praiſes as God-man, deſcribing his perſon, as the infinite treaſury of grace and glory. Some celebrate the matchleſs deeds of his life, as the Lord our righteouſneſs, and the complete atonement made for ſin by the ſacrifice of himſelf. Others in language and ſentiments truly ſublime ſing the endleſs victories of his reſurrection, and the prevailing efficacy of his interceſſion. Several of them treat of his moſt bleſſed government, when he ſets up his throne in the hearts of his willing people, and ſaves them from ſin, and death,

death, and every enemy: while others foretell the great day of the Lord, when he will come to judge all fleſh, will take his redeemed home, and the whole heaven ſhall be filled with his glory. Beſides, the pſalms treat of his wonderful perſon, not only from the beginning of time, but alſo from the ages of eternity: They diſcover the undertakings of his love before all worlds in the covenant of the Trinity—his fulfilling the covenant engagements in time—and his beſtowing covenant-bleſſings from henceforth and for ever. What an extenſive view do they give us of the loving kindneſs of Immanuel, reaching from everlaſting to everlaſting! And in all theſe reſpects the pſalms are of ineſtimable value with believers: For their uſe the holy Spirit has recorded them; and herein they learn, what ſentiments they are to form of God the Saviour, with what gratitude they ſhould ſpeak of him, and with what holy joy they ſhould ſing the triumphs of redeeming love. The pſalms were fitted for this purpoſe by infinite wiſdom: For holy men of God ſpake them as they were moved by the holy Ghoſt: And they are bleſſed for this purpoſe, when with the apoſtle any one can ſay, "I will ſing

"with

" with the Spirit, and I will ſing with " the underſtanding alſo."

In order to remedy this great evil, I have prefixed the ſubject of every pſalm in this collection, that the congregation might have a key to the true ſenſe, and each might know, what a particular grace was to be exerciſed in ſinging it. This will help ſomewhat to keep up harmony in the underſtanding. But it will not be without ſome diſcord, until the ſubject treated of in the book of pſalms be made very plain, and their application to Jeſus Chriſt be well ſettled. For this end I have finiſhed ſome years ago a tranſlation of the pſalms, with a treatiſe upon their uſe and deſign: It was computed to make two large volumes in octavo, entitled, *An eſſay towards a new tranſlation of the bible*—In which I have been engaged, as opportunity has offered, above thirty years; but I ſhould have publiſhed nothing more of it in my life time, than this eſſay, in which the tranſlation of the book of pſalms would have been given as a ſpecimen of the work. It has laid by me ſo long, that I am not very ſanguine about the publication. Yet if this little tract ſhould be favourably received, and God ſhould be pleaſed to make

make it uſeful: If ſome providence ſhould afford me leiſure to reviſe my papers, of which I have no proſpect at preſent, and if they ſhould then appear to me likely to promote the honor of God, and the good of his church, I ſhould think it my duty to let my light ſhine before men. Yet in this, and in every thing elſe, I do earneſtly pray—Not my will, Lord, but thine be done.

Another very great abuſe ariſes from not treating pſalm ſinging as becometh a divine ordinance. There ſhould be great reſpect paid to what God has appointed, and in the uſe of which he has promiſed to meet and to bleſs his people. We commonly call thoſe *the means of grace*, to which grace is promiſed, and by which grace is received, and through which it is increaſed in the heart. Singing of pſalms is undoubtedly one of thoſe means, but it is amongſt us very much neglected, and when uſed, it is done in ſo irreverent a manner, that the end of its inſtitution is not attained. God, as has been already moved, has enjoined, and enforced it by repeated commands. He has alſo aſſigned the reaſon of them, namely, that whenever we find ourſelves happy in him, he would have our joy to flow out this way. And what more proper and ſignificant?

Singing

Singing is only expreſſing outwardly the melody of the heart: And God has required it of us, as a juſt ſervice of praiſe. He has furniſhed us both with matter and words. He has given us a divine collection of moſt perfect hymns. And when we uſe them in humble faith, God will render them the means of exciting, of preſerving, and of encreaſing our holy joy: For the promiſe is—"The meek alſo "ſhall increaſe their joy in the Lord, and "the poor among men ſhall rejoice in the "holy one of Iſrael."

This promiſe has been made good in all ages. The bleſſing has come in the uſe of means. The church of Chriſt in praiſing him has found freſh reaſon to praiſe him. While its happy members have been ſinging together, he has vouchſafed to them his gracious preſence, and has given them ſweet communications of his heavenly love. They have ſung till their hearts burnt within them, inflamed with a ſenſe of his goodneſs. Then they had delightful experience of the pſalmiſt's words—"Praiſe ye the Lord; for it is "good thing to give thanks unto the "Lord, and to ſing praiſes unto thy name "O moſt high: For it is pleaſant and "praiſe is comely."

Reader

Reader, doſt thou find it ſo? Is it a pleaſure to thee to ſing pſalms? Doſt thou ſing them, as an ordinance? Doſt thou in faith expect a bleſſing upon thy ſinging? And it is indeed to thee the means of grace? If it be, uſe them more, and thou wilt find an increaſing bleſſing: If it be not, conſider well what has been ſaid—repent of thine abuſe of this precious ordinance—and pray for grace to obſerve it to the honor of God, to the edification of others, and to the profit of thine own ſoul: The Lord give thee a right underſtanding in this matter.

The neglect of it as an ordinance has led many people entirely to neglect it. I have ſcarce ever ſeen a congregation, in which every one joined in ſinging. This is a very great abuſe: Becauſe it is defeating the end of God's inſtitution. He commanded pſalms to be ſung for mutual edification. It was to be the ſervice of the whole church. All were to join; whereas among us it is performed by ſome few, and they are ſometimes ſet by themſelves in a finging gallery, or in a corner of the church, where they ſing to be admired for their fine voices, and others hear them for their entertainment. This is a proſtitution of church muſic, and contrary

contrary to the letter and ſpirit both of the old teſtament and alſo of the new.

The firſt ſacred hymn upon record was ſung by Moſes, and the children of Iſrael, in which Miriam, and all the women joined, and ſang the chorus. The ſecond hymn mentioned is ſaid to be ſung by the people of Iſrael without any diſtinction. When the ark was brought up to the city of David, he and all Iſrael played before God with all their might, and with ſinging: Moſt likely they ſang the lxviiith pſalm accompanied with harps, and pſalteries, and with timbrels, and with cymbals, and with trumpets. David frequently ſpeaks of ſinging pſalms, as an ordinance in which every one ſhould bear his part that God might be glorified, and all might be edified—"Make a joyful noiſe unto "God, all ye lands; ſing forth the honour "of his name, make his praiſe glorious. "All the earth ſhall worſhip thee, and "ſhall ſing unto thee, they ſhall ſing unto "thy name. O let the nations be glad "and ſing for joy, ſing unto God, ye "kingdoms of the earth: O ſing praiſes "unto the Lord." The ſweet ſinger of Iſrael chooſes this for his ſubject—"All "thy works ſhall praiſe thee, O Lord, "and thy ſaints ſhall bleſs thee"—and he purſues it through the cxlviiith pſalm

He begins with Hallelujah, and intending to have a full chorus to join him in aſcribing all glory to God in the higheſt, he calls upon the holy angels and the heavenly hoſts to aſſiſt; then he addreſſes himſelf to the active powers in nature, which praiſe God by doing his will and obeying his decree; afterwards he calls upon the earth with every thing in it, and on it, animate, and inanimate: For theſe fulfill his commandments, and keep his laws, and ſo praiſe him: At laſt he comes to mankind, and requires high and low, kings and all people, princes and all judges of the earth, both young men, and maidens, old men, and children, to join with him in praiſing the name of the Lord: For his name alone is excellent, his glory is above the earth and heaven: He alſo exalteth the power of his people, the praiſe of all his ſaints, even of the children of Iſrael, a people near unto him. Hallelujah.

This was the ſtate of the caſe in the old teſtament: And in the new we read of the very children among the Jews, who could with their underſtanding ſing, Hoſanna to the ſon of David, bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt." They could apply to Chriſt the 118th pſalm. And we know from prophane hiſtory,

 that

that the first Christians in all their meetings used to sing the praises of Jesus their God. They would not sit down to meat, or rise up without a psalm. Jerom says, you might have heard the ploughmen and reapers in the fields singing psalms: Yea, several of them could repeat the whole book in Hebrew. Church history relates many particulars upon this subject. But the divine record is decisive. It contains commands to sing, directions how to sing, and promises to them who do sing aright in the congregation.

1. As to the commands, one instance may suffice, because they are so frequently repeated in the 95th psalm; the subject of which is so plain, as not to need any title prefixed to it. It treats of the praise of God the Saviour. The church being met together in one place, the members of it call upon one another to join in public singing of psalms: They propose to celebrate the greatness of the power and love of their Jesus. They know their own backwardness to this high duty; they find how unequal their best praises are to the infinite glory of his person, and how far these are below the vast debt which they owe him, therefore they exhort one another again and again to endeavor to give him higher, still higher than

thanks; but as they cannot ſhew forth all his praiſe, they would therefore lengthen out the ſong, and be continually glorifying him for the wonders, which he has done for their ſalvation. For this purpoſe the holy Ghoſt has put thoſe words into their mouths.

1. O come ye, and we will with loud voices praiſe Jehovah, we will make the air ring with ſinging to the ſtrength of our Jeſus:

2. We will enter into his preſence to pay him our homage, and we will make the air ring with pſalms unto his praiſe:

3. For Jehovah is the great God, and the great king above all (that is called) gods:

4. Becauſe under his power are the deepeſt parts of the earth, and to him belong the higheſt parts of the mountains:

5. Becauſe to him belongeth the ſea, and he made it, and his hands have formed the dry land:

6. O come then, we will proſtrate ourſelves, we will bow down, we will bend our knees before Jehovah our maker:

7. For he is our God, and we are the people under his paſtoral care, and the flock under his protection.

Then the holy Ghoſt encourages them to hold faſt this their confidence in Chriſt,

and the rejoicing of their hope firm unto the end, as Heb. iii. 7, &c.

8. This day, when ye ſhall hear his voice, harden not your hearts as in the provocation (of your fathers) when they tempted me in the wilderneſs,

9. For your fathers tempted me, they tried me, (through their unbelief) altho' they ſaw my miraculous works:

10. Forty years long was I grieved with that generation, (they grieved the holy Spirit), and I ſaid, It is a people that do err in their heart, and they have not acknowleged my way (Chriſt)

11. Wherefore I ſware in my wrath, that they ſhould not enter into my reſt.

How clear and full is this authority! Here is an hymn given by the inſpiration of the almighty, in which believers encourage and admoniſh one another to ſing pſalms, and to ſing them whenever they come with the great congregation into the preſence of their Jeſus, joining hearts and voices in his worſhip and praiſe: They ſing earneſtly, aloud, with thankſgiving, they repeat the ſong, they bow down and bend the knee to the creator of the world and the ſupporter of it, who is alſo their maker in an eſpecial ſenſe, as he had made them new creatures by his regenerating Spirit, and thereby taken

them

them into a covenant relation, he their God, and they his people; he their ſhepherd, and they his flock; he making ample proviſion for them, and they receiving it thankfully at his hands; he ſpeaking to them, and his ſheep hear his voice and follow him, not tempting Chriſt as the Jews tempted him in the wilderneſs and entered not into his reſt, but they by believing enter now into his reſt, and by and by into that reſt, which remaineth for the people of God.

From this ſingle paſſage without mentioning others it is very evident, that ſinging pſalms in public worſhip is commanded of God, but this will be clearer ſtill if we weigh the

2. Directions given in ſcripture concerning the ſinging of them. Theſe have been mentioned before in the fifth chapter. We read in the book of pſalms, that ſinging in the worſhip of God is the ſervice of the renewed mind, and of the rejoicing heart. The man, who is enabled by believing to ſee his oneneſs with Jeſus, and to enjoy the Father's love in him, will ſing, as the ſweet pſalmiſt of Iſrael did, with his underſtanding and with all his heart: He will rejoice in the Lord and be glad in the God of his ſalvation: In every way, that he can, and with every

faculty, he will endeavor to expreſs his happineſs in God.

We meet with ſeveral paſſages to the ſame purpoſe in the new teſtament, in which there are very particular rules laid down for ſinging. Thus the apoſtle ſpeaking in his own perſon directs the Corinthians, how they might pray and praiſe with profit. "If I pray in an unknown tongue "my ſpirit prayeth, but my underſtanding is unfruitful. What is it then? I "will pray with the ſpirit, and I will "pray with the underſtanding alſo: I "will ſing with the ſpirit, and I will ſing "with the underſtanding alſo," that my whole ſoul may be engaged in giving of thanks, and that others may be edified.

He enlarges upon this to the Epheſians: He propoſes ſinging of pſalms as the means of being filled with the Spirit, and ſhews what ſort of ſinging was moſt likely to do this, namely uſing ſcripture hymns, ſcripture pſalms, and ſcripture ſongs indited by the holy Spirit, and then he preſcribes the manner of ſinging, believers were to ſpeak audibly with their voices to one another, and with their hearts to the Lord, ſo that they might make melody with both, and they might always and for all things be giving of thanks to God and the Father,

Father in the name of our Lord Jesus Christ.

The same directions are given to the Colossians: The apostle would have the word of Christ to dwell in them richly in all wisdom both of theory and practice: And to this end he advises them to try to edify one another by singing of psalms. They were to aim at mutual teaching and admonition, singing with grace in their hearts unto the Lord, and whatever they did in word or deed all was to be done in the name of the Lord Jesus, giving thanks to God and the Father by him.

And the apostle James lays down a general rule without any exception, that whenever a believer is happy in God, it is his duty and his privilege to express it in singing of psalms, both as a proper acknowlegement to the Lord for his goodness, and also as the most likely means to preserve and to increase this holy joy—"Is any of you in a happy frame? let him sing psalms."

3. These commands and directions are greatly enforced by the promises made to singing of psalms. All the commands of God have a promise included in them, and they suppose that whenever the commands are kept in faith, they will be ac-

cepted in and through Chriſt Jeſus. With reſpect to God himſelf to whoſe praiſe and glory we ſing them, he declares—"Them "that honor me, I will honor." We certainly honor him by ſinging of pſalms. He has appointed this ſervice: He has revealed the hymns which we are to ſing: And in uſing them we wait on him in his own means for his promiſed bleſſing, which he will not deny to thoſe who give him all the honor of what they are in Chriſt, and of what they do by the Spirit of Chriſt. When they aſcribe to him all his glory, he will accept the ſacrifice of praiſe, and will manifeſt his acceptance of it

With reſpect to the brethren, the promiſes are many and great—ſuch as—Singing pſalms together is the means of exerciſing and increaſing the graces of the Spirit, of making the word of Chriſt dwell more richly in them, of teaching and of admoniſhing one another, and thus giving and receiving mutual edification. O come and praiſe the Lord with me, and let us magnify his name together, keeping up the communion of ſaints in this as well as in every other ordinance.

With reſpect to ourſelves it is the means of preſerving holy joy in the heart. If any one be ſenſible of God's infinite love to

his ſoul, this is the proper expreſſion of it: And if it be expreſſed with an humble and thankful heart, this is the right way to increaſe joy in God. It is the ſame where they have attained to the fulneſs of joy. There the ſaints ſing without ceaſing. The ſong which they begun upon earth will be continued in heaven, and it will be their perfect happineſs to ſing for ever and ever the praiſes of God and the lamb.

Conſider thoſe authorities, ye that have ſlighted this ordinance. Has it been the uniform practice of the church of God in all ages to join in ſinging his praiſes? Was it by his expreſs command? Has he given us a collection of hymns, the very words which we are to ſing? Has he promiſed to accept our thanks and praiſes, and while believers have been offering them with grateful hearts, has he conſtantly made them the means of increaſing their joy in the Lord? Was it for the benefit of others, that the church might receive edifying, and that each might bear his part by ſtirring up and exciting thankfulneſs in one another? O do not then neglect ſuch a bleſſed ordinance: But rather pray the Lord to enable you to rejoice with them that rejoice, to ſing with them that ſing. Have you not mercies

to aſk? Why then will you not join the church in aſking? Have you not mercies out of number to thank God for? Why then will you not take your part in praiſing him for his goodneſs? Why will you rob yourſelf of the pleaſure of doing it? Why will you not profit your neighbor? And why will you not give God the glory due unto his holy name? Be aſſured it becometh you well to be thankful at all times and in all places, eſpecially in the great congregation. May you have your ſhare in the ſervice, and your ſhare in the bleſſing promiſed to it.

If you are convinced it is part of the public worſhip of God, in which you are required to join, as much as in the prayers or in hearing the word, then take heed you join properly. You may ſing, and yet greatly abuſe this holy ordinance. There are many ſingers in the church who take no pains either to keep the time, or to follow the tune, and who thereby ſhew they think it of no conſequence, how the praiſes of the moſt high God are ſung. Solomon differed much from them. He thought it a great perfection in praiſing God, that among the many thouſands of voices and inſtruments which were ſounding forth his praiſe at one time, there was not a ſingle diſcor-

to be heard. The ſcripture has taken notice of it—" They all gave one ſound." Why ſhould not we do the ſame? Nay, is it not the practice of the people of the world? Will they ſuffer diſcords in any of their concerts? A public performer would only riſe in repute with them, as he plays or ſings well. Chriſtian, conſider this. Shall they for their mere amuſement ſtudy to have their muſic free from every thing offenſive to the ear? And ſhall not we be equally careful? More eſpecially as we ſing to the honor of God and to the edifying of the brethren. We have a moſt noble ſubject—divine matter—divine words: We ſing of one Lord with one faith——O for harmony in ſome meaſure ſuitable! It is much to be wiſhed. I hope it will be attained. Let me earneſtly recommend it to every one to ſing, and to all who do ſing, to learn to ſing well; and till you do, endeavor to avoid another matter of offence.

There are many in our congregations, who ſeem to think they ſing beſt, when they ſing loudeſt. You may ſee them often ſtrain themſelves with ſhouting, till their faces are as red as ſcarlet. The worſt ſingers commonly offend this way. A bad, coarſe voice, quite out of tune is to be heard above all, and will take the lead

lead in the congregation: And whenever a number of such meet together in their shouting humor, they put all into confusion. They disorder those, who would sing with feeling and affection. They drown the musical voices of good singers. They offend the outward people. And they do no good to themselves: So they entirely defeat the end of singing. If these lines should fall into the hands of any, who are sensible they have offended in this way, I would beg of them to reform this abuse. Examine your motive —Why would you be uppermost in the congregation? Is your voice the best? Do you think so; Ask one, who is a judge? Perhaps he may persuade you, I wish I could prevail with you, to sing lower. Indeed if you once come to feel what you sing, you will reform yourself. A great part of your singing will then be between God and your own soul: you will try to keep up melody in your heart, and that will mend both your voice and judgement. However it will certainly put you upon trying to please both God and man in singing.

There is another very great and common abuse, which consists in the choice of improper portions. The person, to whose judgment this is left, is not always

one of the wiſeſt in the congregation. He may not underſtand the pſalms. He may miſapply and prophane them. It is not a rare thing for him to make them perſonal, and to apply the glorious things ſpoken of Chriſt to trifling pariſh buſineſs. I have heard the quarrels among neighbors ſung over on ſundays. The clerk has choſen ſome paſſage, applicable entirely to the enemies of the Lord and his Chriſt, and has moſt groſly perverted it. The congregation had nothing to do with the diſpute, and yet it was brought before them, and they were called upon in an ordinance to intereſt themſelves in it. No doubt, this and ſuch like abuſes are a very great inſult upon God's word and ordinance, and ought to be reformed. The people ſhould underſtand the pſalm, which they are going to ſing, and ſhould be well acquainted with its relation to Jeſus Chriſt. They are all required to join; and therefore ſuitable portions ſhould be choſen, in which all or the greateſt part of them are intereſted. They ſhould ſing with one mind, and one heart, as well as in one tune: For which end the knowledge of the pſalm, and of whom and of what it treats are abſolutely neceſſary. How can any one ſing aright unto the Lord with grace in his heart, unleſs he underſtands,

underſtands, whether the pſalm relates to prayer or thankſgiving, to aſking mercies of God, or praiſing him for them, what grace was to be exerciſed in ſinging, faith or hope, or love, and what bleſſing was to be expected from it? Theſe things ſhould be well known, that ſinging may be a reaſonable ſervice, and the means of grace. And to render it ſuch I have collected portions ſuitable to moſt caſes of a chriſtian's experience, and have alſo prefixed the ſubject of each. I have alſo pointed out to the believer with what frame of mind to ſing, and what benefit to look for from the word of promiſe in ſinging. I wiſh the attempt may help to make the ordinance better obſerved, and then I am ſure it will be more bleſſed.

There is another thing relating to the pſalms, I cannot call it an abuſe: For it is a total neglect of them. They are quite rejected in many congregations, as if there were no ſuch hymns given by the inſpiration of God, and as if they were not left for the uſe of the church and to be ſung in the congregation. Human compoſitions are preferred to divine. Man's poetry is exalted above the poetry of the holy Ghoſt. Is this right? The hymns which he revealed for the uſe of the church, that we might have words ſuit-

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able to the praiſes of Immanuel, are quite ſet aſide: By which means the word of man has got a preference in the church above the word of God, yea ſo far as to exclude it entirely from public worſhip. It is not difficult to account for this ſtrange practice. Our people had loſt ſight of the meaning of the pſalms. They did not ſee their relation to Jeſus Chriſt. This happened when vital religion began to decay among us, more than a century ago. It was a gradual decay, and went on, till at laſt there was a general complaint againſt Sternhold and Hopkins. Their tranſlation was treated, as poor flat ſtuff. The wits ridiculed it. The prophane blaſphemed it. Good men did not defend it. Then it fell into ſuch contempt, that people were ready to receive any thing in its room, which looked rational and was poetical. In this ſituation the hymn-makers find the church, and they are ſuffered to thruſt out the pſalms to make way for their own compoſitions: of which they have ſupplied us with a vaſt variety, collection upon collection, and in uſe too, new hymns ſtarting up daily—appendix added to appendix—ſung in many congregations, yea admired by very high profeſſors to ſuch a degree, that the pſalms become quite obſolete, and the ſing-

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ing of them is now almoſt as deſpicable among the modern religious, as it was ſome time ago among the prophane.

I know this is a ſore place, and I would touch it gently, as gently as I can with any hope of doing good. The value of poems above pſalms is become ſo great, and the ſinging of mens words, ſo as quite to caſt out the word of God, is become ſo univerſal (except in the church of England) that one ſcarce dare ſpeak upon the ſubject: Neither would I, having already met with contempt enough for preferring God's pſalms to man's hymns; if a high regard for God's moſt bleſſed word did not require me to bear my teſtimony, and if I did not verily believe, that many real chriſtians have taken up this practice without thinking of the tendency of it, and when they come to conſider the matter carefully, they will rather thank me, than cenſure me for freedom of ſpeech. Let me obſerve then, that I blame no body for ſinging human compoſitions. I do not think it ſinful or unlawful, ſo the matter be ſcriptural. My complaint is againſt preferring mens poems to the good word of God, and preferring them to it in the church. I have no quarrel with Dr. Watts, or any living or dead verſifier. I would not wiſh all their poems burnt

My concern is to ſee chriſtian congregations ſhut out divinely inſpired pſalms, and take in Dr. Watt's flights of fancy; as if the words of a poet were better than the words of a prophet, or as if the wit of a man was to be preferred to the wiſdom of God. When the church is met together in one place, the Lord God has made a proviſion for their ſongs of praiſe —a large collection, and great variety— and why ſhould not theſe be uſed in the church according to God's expreſs appointment? I ſpeak not of private people, or of private ſinging; but of the church in its public ſervice. Why ſhould the proviſion which God has made be ſo far deſpiſed, as to become quite out of uſe? Why ſhould Dr. Watts, or any hymn-maker not only take the precedence of the holy Ghoſt, but alſo thruſt him entirely out of the church? Inſomuch that the hymes of a man are now magnified above the word of God, even to the annihilating of it in many congregations. If this be right, men and brethren, judge ye. Examine with candor the evidence, which has determined my judgment, ſo far as it is concluſive may it determine yours.

Firſt, the pſalms are the word of God, with which no work of man's genius can be compared. His attributes are manifeſt

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in every page, and prove the author to be divine. His infinite wiſdom ſhines throughout—his goodneſs appears to be matchleſs—his truth in every tittle infallible—his power almighty to bleſs the hearing, reading, and ſinging of his word. None that truſted in it was ever aſhamed: For his faithfulneſs to it can never fail. The word of the Lord has been tried, and in very great difficulties, yea in ſeeming impoſſibilities, but it was always made good. In every trial he "magnified his word above all his name," he made it the means of bringing glory to his name and nature, and every perfection in deity has been exalted by the faithfulneſs of God to his word. In this view of the pſalms, what is there to be put in competition with them? What man is like their author? What poetry is to be compared with the pſalms of God? Who can make the ſinging of any human verſes an ordinance, or give a bleſſing to them, ſuch as is promiſed and is given to the ſinging of pſalms? For what reaſon then are they ſet aſide in the church? Why are the words of man's genius preferred to the words of inſpiration? Singing of pſalms is commanded by divine authority, and commanded as a part of divine worſhip, not left to man's wiſdom, how to provide

r it, but it is expreſly provided for in e good word of God. And is not great ntempt put upon this infinitely wiſe oviſion, when it is quite diſuſed in the urch, and man's word is preferred to ? What would you think of them, who ould throw aſide all the ſcripture, and ver read it at all in the congregation ? nd is it not an offence of the like nature, ally to neglect a part, a chief part of which was recorded for the uſe of the urch, and in which its members were ing the high praiſes of their God? It hereby treated as uſeleſs and good for hing. A very groſs affront is put up- the love and wiſdom, which revealed divine collection of hymns, and the rch is deprived of the bleſſing pro- d to the ſinging of them, whereby it obbed of one of its choiceſt treaſures. ny thing be ſacrilege this is. The ms are ſtolen out of the church, and by the members are deprived of the ings promiſed to the ſinging of them : God will not give you the end, if neglect the means. Frequent are his nands in the old teſtament to ſing s, and we have ſeveral in the new : inſtance, "Let the word" (not ſome- beſides it) but the word of Chriſt dwell in you richly in all wiſdom, teaching

teaching and admoniſhing one another in
pſalms and hymns and ſpiritual ſongs—
theſe are not different things, but differen
names for the ſame collection of pſalms
as they treat of different ſubjects. Pſalm
in praiſe of Immanuel, ſuch eſpecially a
have Hallelujah at the beginning or end
are called hymns, and the pſalms whic
relate to the ſpiritual things of Chriſt an
his kingdom, have the title of ſong ſ
before them by the holy Spirit, ſuch a
7, 18, 30, 45, 46, 48, 65, 66, 67, 6
75, 76, 83, 87, 88, 92, 108, from 1
to 135. Theſe hymns and ſpiritual ſon
were part of the ſcripture, and part of t
pſalms, ſcripture hymns and ſcriptu
ſongs; for the word of Chriſt in ſingi
them was to dwell in them richly;
man's word, but Chriſt's, and when
apoſtle is ſpeaking of them altogether,
calls both the hymn and ſpiritual ſon
pſalm. We render the word ψαλ
making melody, but it means ſinging
pſalm, and is as if he had ſaid—w
you uſe a hymn to the praiſe of God
a ſpiritual ſong to any ſpiritual pur
ſing the pſalm, ſo that one may teach
admoniſh the other. It was a ſervic
which each is commanded to join,
each was to endeavor in it to profi
other. They were to try ſo to ſing

melody of the heart to the Lord, as the ſame time to conſult each other's fit, that while the Lord was glorified church might receive edifying. Here full authority for the uſe of pſalms in church, and a very clear direction w to ſing them, and as following this rection was the divine means of making word of Chriſt to dwell richly in be- vers, how poorly muſt it dwell in them, ſlight and deſpiſe the command, ſo far as never to ſing any pſalms at

If any real chriſtian would attend to reaſoning, how can he oppoſe it? re is a collection of hymns appointed be ſung in the church by divine au- rity; but the authority is deſpiſed, and collection is thrown aſide. It comes the inſpiration of the Almighty, but church entirely refuſes to uſe it; is his doing deſpite unto the Spirit of e? The collection is large and very cular in ſetting forth the praiſes of doreable Immanuel; is it not a groſs t to him to ſing none of the praiſes e words which the holy Ghoſt teach- s if any praiſes were good enough m, or as if he could be praiſed bet- the words, which mans wiſdom th. Men and brethren, conſider whether

whether this be not a very groſs affront t
the word of God, to the Spirit of Go
and to the Son of God, Conſider it wel
and the Lord give you a right underſtand
ing in the matter.

Secondly, The ſinging of mens poems i
the church and ſetting aſide the pſalm
given by inſpiration of God is contra
to the prophecies of the old teſtamen
and is an attempt to defeat them. Th
deſcribe the ſtate of the goſpel churc
and declare there ſhould be great joy a
gladneſs found in it; particularly th
mention ſinging of pſalms, as the outw
expreſſion of their inward joy in the Lo
Thus we read, 1 Chron. xvi. 23,
" Sing unto the Lord all the earth, ſ
" forth from day to day his ſalvati
" Declare his glory among the heat
" his marvellous works among all the
" tions:" Of the ſame thing ſpeaketh
prophet Iſa. lvi. 6, 7. " Alſo the
" of the ſtranger that join themſelv
" the Lord to ſerve him, and to lov
" name of the Lord, to be his ſerv
" even every one that keepeth the
" bath from polluting it, and taketh
" of my covenant, even them w
" bring to my holy mountain, and
" them joyful in mine houſe of pr
" their burnt offerings and their

fices ſhall be accepted upon mine altar: For mine houſe ſhall be called an houſe of prayer for all people." How this joy was to be expreſſed is mentioned in pſalm xcv. The prophet ſhews how believers ſhould ſtir up one another to rejoice in ſinging pſalms: And St. Paul ſays this was written of the new teſtament church. According to his explanation of the pſalm given in the 3d and 4th chapters of the Hebrews, the holy Ghoſt here calls for the ſolemn worſhip of our Saviour, and requires him to be praiſed with pſalms: he preſſes this duty together with public prayer, ver. 6, 7. and then demands obedient attention to the word of God, againſt which no man ſhould harden his heart through unbelief: From whence it appears, that praiſing God ſolemnly, with ſinging pſalms, with public prayer, and with hearing the word are ſtill the ordinances of Chriſt, and are to continue to day, even while it is called to day, unto the end of the world. Theſe prophecies have been fulfilled. The bleſſed goſpel has brought in and gladneſs into heathen lands, and every day pſalms have been ſung, and pure offering of praiſe has been preſented unto the Lord, and it will be preſented to him ſo long as there is a true church on earth. What then ſhall we think of

thoſe

thoſe pretended reformers, who have turned the pſalms out of the church, and who are acting as if they would try to defeat theſe prophecies? I wiſh they may not be found fighting againſt God: For they cannot ſtop their accompliſhment. His word cannot be broken. As long as the earth ſhall continue, pſalms ſhall be ſung in the church of Chriſt: In it there will always be found thankſgiving and the voice of melody, and theſe will be expreſſed in God's own way, in the matter and words and form of God's own appointment.

Conſider this, ye who believe the ſcriptures to be the word of God: If you obey from the heart the form of doctrine there in delivered, you will begin to reaſon thus, yea methinks I hear one of you ſay —Since God by his ſovereign grace has put a new ſong in my mouth, it adds to my joy, that he has revealed the very words in which he would have me to praiſe him. He has foretold that the gospel ſhould be received among the heathen and that it ſhould produce ſuch effects as I now experience. Glory be to him, who has made me happy in Jeſus, and my happineſs is not only kept up, but I find it increaſes, by ſinging the inſpired pſalms of the holy Ghoſt. Whoever leaves out the ſinging of pſalms, God forbid I ſhould

be of that number. I hope never to act ſo contrary to the honor of God, and to the profit of mine own ſoul.

Thirdly, Of the ſame ſentiments has been the church of Chriſt in all ages: Which is a ſtrong argument in favor of pſalm ſinging. We know from very clear teſtimony, that the pſalms were ſung in the temple until its final deſtruction. We are certain, that Chriſt made uſe of the pſalms. His apoſtles followed his example. The churches of Corinth, and Epheſus, and Coloſs, made the ſinging of pſalms part of their public worſhip. Such of the twelve tribes as were ſcattered abroad, being perſecuted for Chriſt's ſake, did ſing pſalms when they were in an happy frame: For they were commanded to do it by the apoſtle James. The church hiſtory affords abundant evidence of the uſe of the pſalms in every country converted to the faith, and of their being ſung in the church, as a part of public worſhip. This has been the caſe in every age without interruption. The primitive chriſtians ſung in all their church-meetings. Euſebius ſays, in the ſecond century, they ſung pſalms in praiſe of Chriſt and his deity. In the time of Juſtin Martyr inſtrumental muſic was aboliſhed, and he highly commends ſinging with the voice,

becauſe ſays he, pſalms with organs and cymbals are fitter to pleaſe children, than to inſtruct the church. In the third century we read much of pſalm ſinging. Arius was complained of as a perverter of this ordinance. St. Auguſtine makes it an high crime in certain heretics, that they ſung hymns compoſed by human wit. The ſenſe, in which the church of Chriſt underſtood this ſubject, has been, till of late years, always one and uniform. Now we leave the antient beaten path. But why? Have we found a better? How came we to be wiſer, than the prophets, than Chriſt, than his apoſtles, and the primitive chriſtians, yea than the whole church of God? They with one conſent have ſung pſalms in every age. Here I leave the reader to his own reflections. There is one plain inference to be made from hence, none can eaſily miſtake it. May he ſee it in his judgment, and follow it in his practice.

Fourthly, Singing of pſalms in the church is an ordinance, commanded of God, prophecied of in the old teſtament, and hitherto fulfilled in the new. The pſalm ſinging is one of the means of grace has been ſhewn before. It is part of public worſhip, enjoined of God, and which he has promiſed his bleſſing. N

when you lay aſide pſalms in the church you at the ſame time caſt out the ordinance: For they are inſeparably one. The pſalm is the ordinance. Your practice ſpeaks, as if you ſaid—"We will neglect "the means of increaſing our joy in God: "For we want no growing love to him, "nor freſh communications of his love "to us." Surely this is the language of thoſe perſons, who live in the conſtant neglect of one of the divine ordinances. God appointed it in vain as to them. They make no more uſe of the pſalms, than if there were no ſuch hymns in being. And is not this oppoſing his authority? Is it not ungrateful to throw away his appointed means, and to think you can pleaſe him better, with ſinging your own poetry, than his? Is it not hurtful to yourſelves? For in ſeeking the promiſed bleſſing in the way of will-worſhip, you certainly cannot find it. Becauſe

Fifthly, The bleſſing is promiſed to the ordinance. You cannot have the end without the means. The pſalms were revealed, that we might in ſinging them expreſs our joy in God, and thereby improve it. They were for the exerciſe of grace, and for the increaſe of grace; that we might ſing with grace in our hearts, and make one anothers hearts warmer by

singing. The word is one of the means of grace: By hearing it faith cometh; by constant hearing faith is established. If the word was never heard, how could faith come? If the word be entirely neglected, how can faith grow? Prayer is one of the means of grace: It is appointed in order to keep up communion with God, and to bring down daily supplies of mercies from him: Could these be had without asking? Certainly they could not. Singing of psalms is also one of the means of grace, how can the blessing promised to the means be received, if no psalms be sung? What sort of a church would it be, in which the word was never read, nor prayers nor singing of psalms, nor any means of grace used? It could not be a church of Christ: Because his presence with, and his blessings to his people are promised to them in the use of the means. The blessing accompanies the ordinance, and is promised unto it; God has joined them together and they must not be put asunder. He will give honor, he does give honor to his own means. He makes them answer the end of their institution. When the psalms are sung in faith, they do rejoice the heart. The holy Spirit blesses the singing, and causes mutual joy to abound which is

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Sixthly, Another reaſon for preferring divine pſalms to man's poems. The pſalms were for church ſervice. When the members met, we read of their ſinging together both in the old teſtament and in the new. It was their joint offering of praiſe. The pſalms were appointed to be ſung in the congregation, that one might admoniſh another, which we do, by joining with them, by making the word of Chriſt dwell more richly in them, and by exerciſing their graces with ours. Thus we ſhew our fellowſhip in the goſpel. When we all ſing the ſame pſalm, it is as if the church had but one mouth to glorify God. And we never enjoy more of the preſence of God, than while we are thus praiſing him together with thankful hearts. The Lord, who inſtituted the ordinance, promiſed his bleſſing to it: He would have believers to teach and to exhort one another, but it was in ſinging his own pſalms: And when they do, he has met them and bleſſed them, and always will: He has lifted up the light of his loving countenance upon them, and has refreſhed their hearts with the joy of his ſalvation.

Perhaps theſe ſentiments may ariſe from my great attachment to the word of God, with which others may not be affected as I am: For I am perſuaded it is not poſſi-

ble for me to ſet too high a value upon the holy ſcriptures—as the revelation of the will of God, I want words to expreſs my reſpect for them—as the revelation of his good will in Jeſus, I reverence them next to himſelf. What more precious! What more delightful! They are indeed more precious than gold, yea than much fine gold: And the pſalms are ſweeter than honey, yea than the honey dropping from the comb. I find them ſo. They are my daily ſtudy and daily delight. I do not boaſt, but praiſe. The more I read, the more I admire them. The deſcription of Jeſus in them is ſweet: The meditation of him is ſweeter than all other ſweets. It often taſtes ſo much of heaven, that it ſeems to me I cannot poſſibly beſtow ſo much admiration upon the pſalms as they deſerve. If you have not ſuch exalted ſentiments of the pſalms, I heartily wiſh you may: For the glory of God in the perſon of Jeſus Chriſt ſhines no where brighter than in them. The Lord the Spirit enable you to ſee it, that you may ſing the high praiſes of Jeſus with growing affection, and may become every day more enamored with his infinite lovelineſs.

If any one be offended at my freedom of ſpeech, I am ſorry for it. I thought

I had liberty to give mine opinion, eſpecially in a matter, wherein the honor of God and of his word required me to ſpeak openly. Let this be mine apology. If you are not convinced, if you will ſtill ſing human compoſitions in preference to divine; pray do not quarrel with me. I am a man of peace. Go on your way, and let me go on mine. Let me ſing God's pſalms, and you may ſing any body's hymns. I have borne my teſtimony. Forgive me this once, and do not fail to exerciſe that charity towards me which notwithſtanding all that I have ſaid, I do ſtill gladly exerciſe towards you.

There are ſeveral abuſes among us relative to the muſic, which I wiſh to ſee reformed, and ſome of which I would point out. We have many good pſalm tunes, excellently compoſed and fitted for public worſhip. Theſe ſhould be ſtudied, in order that they may be well ſung, and properly applied—*Sung well* to avoid the tedious drawling manner in uſe in moſt of our churches, which gives offence to worldly people, and makes the ordinance dull and heavy to believers—*Properly applied*, and ſuited to the ſubject, that the ſound may as near as poſſible expreſs the ſenſe: For want of underſtanding or attending to this, we very

often hear a light tune to a mournful prayer, and heavy music set to a joyful psalm, which are grievous discords. In the service of God every thing should be solemn. Our own minds require it, as well as his greatness; but especially in praising him, we should try to shut out whatever would distract us, or dishonor him. When the heart is affected, or desires to be duly affected with a sense of the exceeding riches of his mercy in Jesus, the psalm and the tune should help to excite, and to keep up the heavenly flame. If the psalm be proper for this purpose, the tune should not defeat it. This was much studied in the primitive church. They had great simplicity in their psalm singing, which we are told was corrupted by the heretics. Complaint is made particularly of Arius, that he perverted singing into an entertainment. He had a taste for music, and he composed several light frothy tunes, by which he sought to please trifling people, who with him neither loved the God, nor the praises of the God of the christians. Herein he succeeded. His music was admired, and did a great deal of hurt. Let us take warning from hence. As far as we can, let our praises of God be sung with such music as will solemnize our

hearts

hearts, and keep them in tune to make melody unto the Lord.

I will only mention one thing more, which is a great impropriety, and to me very offenſive, and that is the poſture generally uſed among us in ſinging. Suppoſe there had been nothing at all ſaid about it in the ſcripture, judge ye with yourſelves, men and brethren, whether it be reſpectful and becoming to ſit down to ſing. When ſubjects go upon any joyful occaſion to addreſs their ſovereign, is it a cuſtom in any nation of the world to do it ſitting? Does the perſon who pays homage ſit, or he who receives it? But it is not left to ourſelves, or to what we may think right or wrong. The caſe is determined in ſcripture, and there are precedents to go upon. The ſingers and muſicians *ſtood*, when they performed in the temple ſervice: So did all the people. 1 Chron. xxiii. 28, *&c.* "The office of "the Levites was to wait on the ſons of "Aaron for the ſervice of the houſe of "the Lord in the courts and in the "chambers, and in the purifying of all "holy things, and the work of the ſer-"vice of the houſe of God: And to "*ſtand* every morning to thank and praiſe "the Lord, and likewiſe at evening." This was their appointment; and we read

of

of their fulfilling it, 2 Chron. v. 12, where it is ſaid, "they *ſtood* at the eaſt end of "the altar:" And we are certain that all the congregation of Iſrael *ſtood* at the ſame time: for it is expreſsly mentioned. When the royal prophet is encouraging the prieſts and people in the heavenly work of praiſe, he thus addreſſes the prieſts, Pſal. cxxxiv. "Behold, bleſs ye the Lord, all ye ſer-"vants of the Lord, who by night *ſtand* "in the houſe of the Lord: Lift up your "hands in the ſanctuary and bleſs the "Lord. The Lord that made heaven and "earth bleſs thee out of Sion." So again ſpeaking to prieſts and people, Pſal. cxxxv. "Praiſe ye the Lord, praiſe ye the name "of the Lord, praiſe him, O ye ſervants "of the Lord: Ye that *ſtand* in the houſe "of the Lord, in the courts of the houſe "of our God, praiſe ye the Lord, for the "Lord is good: Sing praiſes unto his "name for it is pleaſant." Standing to ſing is recommended in thoſe ſcriptures, and was accordingly practiſed both by clergy and laity: When they thanked the Lord morning and evening in the words of David the man of God, they ſung his praiſes *ſtanding*. It is a decent poſture. People of faſhion think it ſo: For they ſtand up even in the play-houſe, at the Hallelujahs in the oratorio of the Meſſiah.

Our

Our very good church people think ſo: For if they ſit down at the pſalm, they are ſure to ſtand up at the *gloria patri*. It is indeed highly becoming the majeſty of the great king of heaven and earth, and it is alſo expreſſive of our readineſs to join our brethren in praiſing his holy name. As ſuch I would recommend it. The venerable practice of antiquity has ſomething more to enforce it, than mere propriety: At leaſt it calls upon me to try to keep up an uniformity with the church of Chriſt in this particular. But if you think otherwiſe, and prefer ſitting, lolling, or any lazy indolent poſture, I will not unchriſtian you. We may differ, and not quarrel: Nay, I will not quarrel with you, if you will but let me obſerve, when I ſee any perſon irreverently ſitting down, after he has been called upon to ſing to the praiſe and glory of God, and after a ſuitable pſalm has been given out, it ſeems to me, as if he ſaid—Indeed his behaviour ſpeaks louder than any words can—"You may ſing, but I wont—I will exerciſe no grace—I want no more grace—I have no melody in my heart, and therefore I will make none with my mouth—I'll take myſelf away while you are ſinging, and I'll ſit down to ſhew that I have no part with you in this ordinance."

The

The abuſes here complained of are not to be eaſily remedied. I know they are not; but I have done my duty. Some of them are of long ſtanding, not ſoon to be rooted out. Some are the conſequences of mere profeſſion, which renders all ordinances ineffectual: for they are only bleſſed to any one, as he obſerves them in true faith. Others are not looked upon to be prophanations of the ordinance, but refinements of it; againſt ſuch I only deliver my ſentiments, not from the chair, as a pope; but I beg leave to give my opinion, and if I could, I would do it without offence. If any one be offended, I am ſorry for it. I would not hurt a worm. However, we are all agreed I hope in one thing, and let us improve that. It is our joint deſire to pleaſe God in ſinging his praiſes. If this be purſued, it will tend to reform every abuſe relating to this ordinance. His glory ſhould be aimed at with a ſingle eye. When this is the ruling principle, the heart would enter into the ſervice, and then it would ſoon influence the outward man. There would be no neglect, no contempt, no miſbehaviour, if gratitude to God in Chriſt inſpired our ſongs. We ſhould love to preſent ſuch praiſes and in ſuch manner, as would beſt expreſs our thankfulneſs, and we ſhould ſtudy to avoid

every thing which would render them unprofitable to ourſelves or others, or diſhonorable to him.

Let me intreat you, men and brethren, never to forget this point. Set God always before you, whenever you are going to ſing pſalms. Do it as in his preſence and to his glory. If you think it your bounden duty to ſing with your voices to be heard of one another, take heed that you ſing with your hearts unto the Lord. Let it be the ſervice of every faculty, and each exerted to the utmoſt. Praiſe your bleſſed Immanuel with your warmeſt gratitude. Give him the beſt you have. He richly deſerves it. And remember you thereby pay him nothing again: You only give him his own. Your gratitude is the gift of his grace, and by it you only make acknowlegement of your vaſt obligations to him. O beg of him then to enable you to praiſe him with a growing ſenſe of your debt, and of his increaſing favors. And may you ſo praiſe him, as to find freſh reaſon to continue your praiſes from day to day, and for evermore.

Whoever is in this humble happy frame will be kept from a temptation, into which moſt of our hymn-ſingers have fallen. I have heard ſeveral of them, who would by no means be thought common rate underſtandings, object to Sternhold and

and Hopkins. They wonder I would make uſe of this verſion, which they think is poor flat ſtuff, the poetry is miſerable, and the language low and baſe. To which I anſwer:

1. Such as it is, I find it in uſe, which is to me at this time of the day a great recommendation. I do not deſire to ſee any innovation in our public worſhip. This is no favorable ſeaſon for it. The friends of Chriſt can expect no good from any change. It is better now to yield to any cuſtom, which is not contrary to ſcripture, eſpecially if it come to us,

2. Under the ſanction of antiquity, and be eſtabliſhed by venerable authority. I pay great reverence to the firſt reformers. Theſe men of God were raiſed up for ſingular ſervice in the church. The Lord endued them with wiſdom from above, and accompanied their labors with abundant bleſſings. They were led to put high honor upon the word of God. They made it the only rule of their faith and practice. They read it conſtantly, preached it faithfully, and ſung it joyfully. They ſhewed their great value for the pſalms by bringing them into daily uſe in the church ſervice. At the reformation they were put into metre in ſeveral languages for the benefit of the congregation: And the ſame was done in England

in our old verſion, which remained in uſe in its original ſtate, until it was reviſed, and very much corrected ſoon after the reſtoration of Charles the ſecond. In its preſent form,

3. It is as good as moſt others, and has been and may be uſed with very great profit. The compilers ſeem to have had a ſcrupulous regard for the words of ſcripture, and to theſe they adhered cloſely and ſtrictly, ſo much as to prefer the ſenſe to the verſification. I grant this is not always ſmooth. It is only here and there brilliant. But what is a thouſand times more valuable, it is generally the ſentiment of the holy Spirit. And this ſhould ſilence every objection—*It has the ſtamp of divine authority.* Moreover this verſion comes nearer to the ſenſe of the original, than any I have yet ſeen, except the Scotch, which I have now and then taken the liberty to make uſe of, when it appeared to me better expreſſed, than the Engliſh. You may, if you pleaſe, find fault with the manner of ekeing out a verſe for the ſake of the rhyme, but what is that? Here is every thing great and noble, yea divine, although not in modern ſtyle or dreſs: For

4. Here is Chriſt—His glory is treated of, his praiſes are ſung. He exalts the compoſition, and ennobles the verſe: Eſpecially

Especially if we consider the author of those hymns. They come to us from the inspiration of the Spirit of wisdom; all whose words and works are truly divine. What he has revealed concerning the person of Immanuel, and concerning his praises to be sung in the church, are indeed the word of God. His Person is the wonder of heaven, as well as of earth. His praises are beyond the reach of angels and saints. O with what reverence should we read of his matchless glory! with what thankfulness should we sing of his infinite goodness to the children of men! And we shall endeavor to read and sing with growing faith and increasing love if we consider

5. That our very translation has been sung for two hundred years by as great and as good men, as ever lived, under the influence of the holy Spirit. He has made the singing of psalms what the scripture promises it should be. He has rendered it the means of keeping up lively communion with the Father and the Son. He has put grace into the heart; and there has been sweet melody unto the Lord. He has bestowed joy in believing and has increased it in singing. He has revealed the loveliness of Jesus to the soul, and has inflamed the affections with gratitude to him, while his loveliness

celebrated in a pſalm of praiſe. This he has promiſed to do, and does it. He has living witneſſes of his faithfulneſs to his word. Singing has ſtill every bleſſing in the church which it ever had. It glorifies God, edifies believers, and keeps up holy and ardent deſires in the heart after Jeſus. Since theſe are the happy effects of ſinging pſalms, even in our preſent verſion, why ſhould any one wiſh for another, if all the good that can come by ſinging be received by this?

But you are offended at the ſtyle: You think it might be tolerable two centuries ago, but now it is very, very bad, and Dr. Watts muſt mend it. Examine your heart carefully, and perhaps you may ſee, that you are led by a very falſe taſte. For the ſcripture wants no mending; nay it is always worſe for our mending. It is plain in majeſty. God has not written it to pleaſe the imagination, but to convert the heart, and to comfort and to edify the ſoul; therefore the inſpired writers have uſed great plainneſs of ſpeech. They diſclaim all painted language and oratorical colouring. One of them ſpeaking for the reſt ſays—" We have received not the ſpirit of the world, but the ſpirit which is of God, that we might know the things which are freely given to us of

" God

" God ; which things alſo we ſpeak, nor
" in the words which man's wiſdom
" teacheth, but which the holy Ghoſt
" teacheth." To his words the under-
ſtanding ſhould bow, and with reverence
receive them : Becauſe they are his. Cu-
rioſity ſhould be dumb. It ſhould make
no enquiry : " Are they fine words, poeti-
" cal, dreſt up with flowers and metaphors,
" brilliant as Cowley, ſmooth as Pope."
No, they are not; but they are revealed
to make the man of God wiſe unto ſalva-
tion, and they do. As ſuch, the fineſt
poetry of man is no more to be compared
with them, than man is to be compared
with God. His word is the great inſtru-
ment of ſalvation. It is the ordinance of
God for every ſaving purpoſe. He works
in it and by it, and therefore it is plain
and ſimple, that the glory may not be
given to the means themſelves, but to his
almighty grace, which makes them ef-
fectual. How unlikely is the word preach-
ed ſo to change a ſinner's heart, that he
ſhall be as much a new creature, as if a
devil was made an angel ; and yet this ef-
fect is daily produced, and by plain
preaching too. Thus the moſt ſucceſsful
preacher that ever was, declares—" My
" ſpeech and my preaching was not with
" enticing words of man's wiſdom,

" in demonſtration of the Spirit and of
" power; that your faith ſhould not ſtand
" in the wiſdom of man, but in the power
" of God." And his power is promiſed, and is alſo experienced to this very day in the uſe of the means of grace. God does give his bleſſing to them. What more ſimple than the ſacraments? Yet through Chriſt working mightily in them, they do anſwer the end of their inſtitution? What ſo unlikely as prayer to obtain all needful bleſſings? and yet it is certain matter of fact, that the effectual fervent prayer of a righteous man availeth much. So the pſalms, not trimmed up with human embelliſhments, but in the ſimple dreſs of ſcripture, do communicate holy joy in the Lord. He bleſſes the means, becauſe they are his own means, and when uſed in faith, he never fails to render them effectual. Here then let us look, not at the words, but at God's word. Let us not be offended at its ſimplicity: For it is purpoſely ſo. It is written for profit, and not for amuſement. As an inſtrument, it has not the virtue in itſelf, that the excellency of the power exerted by it may be of God. He would have all the glory. Our own joy in ſinging, and our neighbor's edification, ſhall not ariſe from the poetry, but from his effectual grace.

How

How much is it to be wiſhed, that this was more regarded in ſinging pſalms. Then ſhould we hear no more of this objection; but believers in the uſe of this, and of all the means of grace, would be ſeeking not entertainment, but communion with God, which is our higheſt privilege, and they would be expecting the improvement of it, which is their higheſt happineſs.

Another objection may be made to this collection. If all the pſalms be like the word of God, why ſhould theſe be ſelected, and the reſt excluded? I do not exclude any, not a letter or tittle. They are all of equal authority, all given by the inſpiration of the Almighty. There is the ſame divine ſtamp and impreſſion upon every word. For which reaſon I reverence what is left, as much as theſe. But theſe are ſufficient for our uſe, and theſe, if rightly uſed, will lead us to understand and to value the reſt. If any thing here ſaid ſhould be the means of explaining the ſubject of the book of pſalms, and of enabling believers to ſee more of the glory of the Lord Jeſus Chriſt then they will not only value this collection, but will alſo, as occaſion offers, ſing the reſt with increaſing melody in their hearts unto the Lord.

The collection of pſalms, which I have here made, cannot be ſung aright by any one, unleſs he thus aims at the glory of God. He muſt be a true believer in Jeſus, and made ſenſible of the Father's love to him in his Son: Becauſe they are chiefly ſongs of praiſe, and require the muſic of the heart: He, who is in tune to make the beſt melody, has the deepeſt ſenſe of his obligations to free grace. He has found redemption through the blood of Jeſus, and is convinced of his acceptance through the righteouſneſs of Jeſus. He ſees all bleſſings, temporal, ſpiritual and eternal provided for him by the Father's love in the Son's fulneſs, and by the faith of the operation of the holy Spirit he receives them, as he wants them, day by day. He feels himſelf a poor needy creature, unworthy of the leaſt of thoſe bleſſings, and while he is in this humble frame he is thankful for the leaſt. Then he is moſt diſpoſed to give the glory of all his mercies to the eternal Three, and to acknowlege his debt in every appointed way. This makes him deſirous of profiting others by ſinging the praiſes of that good God who has ſo exceedingly loved him, and herein he has an eſpecial regard to his brethren in Chriſt. As a church-member he frequents ordinances, enters

enters into the ſpirit of them, prays in the holy Ghoſt, hears and mixes faith with the word; ſings with the congregation, and with his heart and voice tries to increaſe their melody. He lives the chriſtian. In his walk and converſation he ſhews forth the praiſes of God. He glorifies his Father, which is in heaven, before men, and lets them ſee, that they who are happy believers in Jeſus have found their heaven upon earth. Thus he goes on his way, ſinging and rejoicing in the Lord— ready to join the great concert of ſaints and angels—yea he does join, aſcribing with them all the good he has and hopes for to the free grace of the holy bleſſed and glorious Trinity.

Reader, art thou one of this happy number? Is thy heart in tune to ſing pſalms of praiſe to thy God? Is he thy Father which art in heaven, and do thou love him for the unſpeakable gift of his Son? Until he be known to thee in this dear relation, thou canſt not be happy in him either in earth or heaven. If thou art thinking he has mercy in ſtore for thee, how waſt thou brought to believe it? Was it in God's appointed way and in his means? Didſt thou hear his word declaring what thy ſtate was, and didſt thou yield to its teſtimony, perſua-

ed thou waſt under guilt and in great dan-
ger? Waſt thou convinced of the ex-
ceeding ſinfulneſs of ſin, how abominably
filthy it made thee in the ſight of an holy
God—how guilty in the ſight of a juſt
God, and how utterly helpleſs it has left
thee in thyſelf? Did this conviction fol-
low thee? Waſt thou made deeply and
thoroughly ſenſible, that thou canſt do
nothing for thyſelf, but haſten on thy
ruin? Such is thy captivity to ſin, all
the powers and faculties of thy ſoul and
body are in ſuch bondage to it, that thou
canſt do nothing but ſerve it, yea thou
art ſuch a willing ſlave, that if God leave
thee to thyſelf, thou wilt go on ſinning
through time, and ſinning through eter-
nity.

Didſt thou never ſee thyſelf in this
ſtate? The ſcripture declares, that thou
art by nature a child of wrath—and doſt
not thou believe the word of God? Are
its threatenings an idle tale? What! art
thou ſtill aſleep in the arms of ſin, in the
midſt of the thunder of the vengeance of
God—ſtill dreaming of happineſs in the
ways of ſin, which God aſſures thee in
his word will lead thee to deſtruction. O
deſperate deluſion? May God deliver thee
from it. May the eternal Spirit accom-
pany his own meſſage and ſend it to thy
heart

heart—" Awake thou that ſleepeſt, and
" ariſe from the dead, and Chriſt ſhall
" give thee light."

If thou haſt been made ſenſible of thy danger, what thinkeſt thou of Chriſt? If thou haſt ſeen thyſelf a loſt ſinner, who is to ſave thee? To whom, or to what doſt thou look for help? To man, or to God; to thyſelf, or to Chriſt? To thy works, or to his? Is Chriſt become thine only object? Examine with care: for there is but one right way to the city of habitation. " I am the way," ſays Jeſus. Be aſſured, there is ſalvation for thee in no other. Nothing can waſh thee clean, but the atoning blood of Jeſus. Nothing can juſtify thee, but his righteouſneſs. His all-ſufficient grace alone can keep thee in the way to heaven. He alone can preſent thee ſpotleſs there before the throne. Every other hope will diſappoint thee, but hope in Jeſus. One of all the reſt will prove refuges of lies. If thou buildeſt on them now with confidence, they will fail thee at the bar of God. Thou wilt then find, that other foundation can no man lay, than that laid, which is Jeſus Chriſt.

If thou art enabled to build upon the rock, happy art thou. Hail, thou that art highly favored: The Lord is

thee. He has encouraged thee to place the whole weight of thy ſalvation upon the work of Jeſus, who is Immanuel, the creator and the ſupporter of all worlds, viſible and inviſible. Truſt in him, and be not afraid: For he is almighty to ſave. And he has given thee his infallible promiſes to ſatisfy thee, that in him thou art ſafe from all thy ſins and from all thine enemies. O how eſtabliſhing are his own words! Thus he ſpeaketh to thee—— "Whoſoever cometh unto me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like: He is like a man, who built an houſe, and digged deep, and laid the foundation on a rock, and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: For it was founded upon a rock." How happy is thy ſtate! Thou art come to him at his bidding, thou haſt heard his ſayings, and art doing them in faith: Survey thy ſafety and bleſs the Lord. Thou art the wiſe man, who builds on a foundation contrived by infinite wiſdom, and ſupported by almighty power: "Behold, ſays the Father, I lay in Sion for a foundation, a ſtone, a tried ſtone, &c." The Father choſe his co-equal Son, on

whom he would build his whole church; he is therefore called an *elect* foundation; and *ſure*, as ſure as God can make it, his will and word, his arm and love ſecure the foundation and every thing built upon it. Try it again and again, and thou wilt find how ſure it is. This is another of its divine excellencies—it is a *tried* foundation, none ever built on it and were confounded. Believers have made trial of it in every age, and it always anſwered their hopes: Indeed how could it fail them? For the divine architect has ſo ſtrengthened every part of his ſtructure, that the gates of hell cannot prevail againſt it. How precious then is the foundation! "To them that believe he is pre-"cious." All the beauties and pleaſures in heaven and earth are to be found in his fulneſs, and in the creature only as drop out of the ocean. Unſearchable riches are his: So are eternal glories. Bleſſed is the man who is living upon this fulneſs: While he is receiving out of his grace for grace, O how precious is Jeſus eſpecially while he is hoping to receive out of the ſame fulneſs the glory that is to be revealed: For he ſhall not be disappointed of his hope; becauſe "the "righteous hath an *everlaſting* foundation.

" tion." He is built upon the rock of ages, and is kept there by the power of God. O happy, thrice happy believer. Again ſurvey thy mercies—ſee how many —how great they are—to thy body—to thy ſoul—family, church, national mercies—ſure and covenant mercies. Who is like unto thee ſaved by the Lord? The Father is thine with all his love. The Son is thine with all his ſalvation. The holy Spirit is thine in all his offices, to comfort, to ſtrengthen, and to ſanctify thee, to lead thee ſafe by his council, till he bring thee unto glory. And this is alſo thine with its richeſt bleſſings—eternal life is the free gift of God to thee through Jeſus Chriſt thy Lord. O what has God done for thee! ſaved from deſerved deſtruction, and ſaved with ſuch a ſalvation, ſo wrought out for thee, ſo ſecured to thee, and for ever, what could God do more? Now thou haſt learned the ſubject of praiſe, and canſt make ſweet melody with theſe words—" I waited patiently for the Lord and he inclined unto me, and heard my cry: He brought me up alſo out of the horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings: And he hath put a new

" ſong in my mouth, even praiſe unto " our God." None can learn this new ſong, except he be redeemed from the earth—a ſaved ſinner, delivered from the pit of corruption, and finding his feet ſet faſt upon the rock of ſalvation ſings it from experience. He feels what he ſings. His heart and mouth go together in bleſſing the Lord his God. Now he wants no comment upon the pſalms of praiſe. He is taught them by the holy Spirit, and can ſing them with delight. A grateful ſenſe of the divine favors freely conferred upon him keeps him in tune, humble and thankful. And this is the right frame of mind to offer up the ſacrifice of praiſe, with which God is well pleaſed. He accepts it from ſaints and angels round the throne, and he accepts it alſo from us, when we preſent it in their ſpirit. The humbleſt upon earth pay him the higheſt ſervice, as he declares—" Whoſo offereth " praiſe glorifieth me."

Reader, is this thine experience? Doſt thou ſing pſalms, and didſt thou learn to ſing them in this way? Waſt thou enabled by faith to love God in Chriſt, and art thou now bleſſing him with a rejoicing heart? Is his glory the end and aim of all thy ſervices? If it be, (but beware of miſtakes)

miſtakes) then thou art accepted in Jeſus, and ſo are thy ſongs. May thy delight in ſinging them increaſe. I wiſh to be a helper of thy joy, and to that end let us take a ſhort review of the ſubject. Thou wilt ſee the graces needful for ſinging of pſalms, and if thou findeſt God has beſtowed them upon thee, then make uſe of them: Offer up through Jeſus Chriſt thy ſacrifice of praiſe to God continually, that is the fruit of thy lips, giving thanks to his name.

1. Doſt thou underſtand the ſubject of the book of pſalms, and enter into it in ſinging? Doſt thou ſee the praiſes of Immanuel celebrated throughout, and canſt thou take up the words and ſing them with melody in thy heart? Being one with Jeſus by faith, and a partaker of his fulneſs, thou wilt ſee a new glory in the pſalms; for thou wilt read thine own intereſt in all that Chriſt is and has, and wilt make uſe of it too, receiving from him grace for grace. This will inſpire thy ſoul with warm devotion to the Lord Chriſt, and will lead thee greatly to prize this bleſſed book. Thou wilt delight to

2. Study the ſcripture names of it. Doſt thou attend to them? Have they their proper weight with thee, ſo as to

convince thee thoroughly, that the Saviour in his ſeveral offices and works is the perſon treated of in the book of pſalms? The different names are only to deſcribe him in different views as the giver of every bleſſing in earth and heaven, hymns to celebrate his praiſes, ſpiritual ſongs to ſet forth the glory of his kingdom, and the happineſs of his ſubjects, pſalms and hymns and ſpiritual ſongs altogether intended to raiſe the affections of the ſoul to as high a pitch of love to Immanuel, as we are capable of, while in the body.

3. When thou art reading the old teſtament or the new, and obſerving the paſſages, in which the pſalms are mentioned, do they farther confirm thee in the belief of their being written concerning Chriſt? And mixing faith with them do they warm thy heart with gratitude to Jeſus, and ſtir thee up to ſing his praiſes with increaſing delight? But above all, conſider

4. How thou ſingeſt the pſalms. Examine. Art thou made a new creatur in Chriſt Jeſus, and a partaker of hi Spirit? Doſt thou then ſing with thin underſtanding, and with thy heart, ſing ing pſalms as an ordinance of God to ex erci

rciſe grace, and to increaſe the grace, which he has given? And doſt thou indeed find it profitable to thyſelf, and edifying to others?

5. Doſt thou keep up the harmony in y life? Is thy walk in concord with thy alms? Art thou ſhewing forth the praiſes Jeſus in thy converſation? What! is l conſiſtent and of a piece? Are thy art and voice and life in tune to thank e Lord for his goodneſs, and to declare e wonders which he hath done for thy ul? O this is heavenly muſic. Happy an, to whom it is given thus to live the riſtian. May there be no diſcord in thy mpers and walk, but may all within d without thee conſpire in ſweet concert bleſs thy Lord and thy God.

6. If the Lord has thus enabled thee ing, and to love his praiſes, then art u humble enough to ſtudy to pleaſe ers as well as thyſelf in ſinging, that may be edified? If there has been abuſe in this ordinance, doſt thou d corrected, and art willing to re- n? Is it thy deſire in public ſinging ive no offence to outward people, but e all to give none to the church of ? This is the chriſtian temper. Shew Let it appear that the mind is in thee, which

which was also in Christ Jesus. Aim in singing at the profit of others. Look not to thyself alone, that thou beareſt thy part, with thine underſtanding, heart and voice, but endeavor alſo to edify the church. See thy neighbor be benefited according to the command——"Teach "and admoniſh one another in pſalms," &c. Let this, and all other things in the congregation be done to edifying.

If upon careful enquiry thou doſt underſtand thoſe truths, doſt thou experience the power and comfort of them? Art thou indeed a living chriſtian, capable of ſinging them with melody in thy heart unto the Lord? If this be thy happy caſe, then accept this collection of pſalms, which I here preſent to thee, not in preference to any of thoſe here omitted, or to exclude any of them, but only as a ſufficient number for our regular ſervice. Go, and make uſe of them, and the Lord be with thee. May he render them profitable to thine own ſoul, and edifying to his body the church. Pray for grace to glorify him more in this ordinance. It will ſoon be thy whole employment. Yet a very little while, and thou wilt have nothing to do, but to rejoy and to praiſe Immanuel for evermore.

N

ay thy heart now feel ſomething of this aven: And if it pleaſe him may thy ppineſs daily increaſe, in the enjoy- nt of, and thankfulneſs for, all cove- nt mercies, till thou art admitted to general aſſembly and church of the -born, to join with them in aſcribing the glory of thy ſalvation to Father, and holy Spirit, three perſons in one dhead, to whom be equal and ever- ing praiſes. Amen.

FINIS.

with preceding

A COLLECTION OUT OF THE BOOK of PSALMS,

Suited to every SUNDAY in the YEAR.

Praise ye the Lord. Praise the Lord, O my soul; while I live will I praise the Lord, I will sing praises to my God, while I have any being. Psal. cxlvi. 1, 2.

THE SECOND EDITION.

LONDON:
PRINTED IN THE YEAR MDCCLXXVIII.

The first Sunday in Advent.

PSALM XCV.

THIS is a proper psalm for public worship, and therefore we always begin our daily service with it. Believers are here reminded to call upon one another to join in singing the praises of Jehovah the rock of their salvation; in the Hebrew it is, Jehovah the rock their Jesus: And the arguments used to raise their thankfulness to him are taken from his greatness in creating all things, and from his goodness to his redeemed: For he is their Maker, by and in whom they are new created: their covenant God, who has all his people under his pastoral care, being engaged to keep, to feed, and to guide them, that they may not harden their hearts, nor fall short of his promised rest.

happy believer, to whom Jesus stands thus related: May thy heart be now in tune to join in his praises. Trust in him, and be not afraid. Exercise thy faith in glorifying him, that he may increase it. Rejoice in his holy name, that thy joy in him may grow and abound. Unite thy voice with the church, nd sing with courage, as thou art here commanded, that we may teach and admonish one another n this heavenly song, and that our Jesus may be xalted in the midst of us. This should be the end f all our church meetings: And the general assembly and church of the first born will meet to arry on the same subject of praise. Thou wilt ver on earth be more like them, than while ou art ascribing to him all the glory of thy salion. Do thy utmost: Sing in the highest note

of gratitude, he will ever be above all bleſſing and praiſe.

I.

O COME let us lift up our voice
and ſing unto the Lord,
In Jeſus our ſtrong rock rejoice
let us with one accord.

II.

Yea let us come before his face
to give him thanks and praiſe,
In ſinging pſalms unto his grace
let us be glad always.

III.

Come let us bow unto the Lord,
before him let us fall,
And worſhip him with one accord
the Maker of us all.

IV.

He is indeed the Lord our God,
for us he doth provide,
We are his flock, he doth us feed
his ſheep, and he our guide.

Psalm XCVI.

The word *Advent* ſignifies coming, and theſe fo
Sundays before Chriſtmas, were ſet apart for
meditation upon the coming of Chriſt in the fle
and upon his coming at the laſt day. The pſal
which I have choſen treat of both his advents: A
they, who are partakers by faith of the benefi
his firſt coming, may look forward to his ſeco
and ſing of both with a hope full of glory and i
mortality.

This is an advent hymn. All nations, Gentiles as well as Jews, are here called upon to praiſe the Lord Jeſus Chriſt for his ſalvation; and for the glory of his kingdom, which is exalted far above all that is called God; and will one day be exalted indeed, when all his redeemed ſhall in full concert, praiſe him for the judgment paſſed upon all fleſh.

This is called a new ſong: Becauſe it can only be ſung by true believers; who being convinced of their intereſt in the judge are looking for the bleſſed hope, and the glorious appearing of Jeſus Chriſt the great God and our Saviour. All ſuch ought to ſing the pſalm with delight: For the judge is their friend. He requires them to lift up their heads with joy, whenever he comes by death or judgment to take them to himſelf: And ſurely then they ought to lift up their voices to proclaim the wonders of his love. May our hearts and lips go together, and make ſweet harmony in the ears of the Lord of Sabaoth.

I.

SING ye with praiſe unto the Lord
a new ſong with great mirth,
ſing unto him with one accord
all people on the earth.

II.

Sing ye unto the Lord alway,
bleſs ye his holy name;
Declare and ſhow from day to day
ſalvation by the ſame.

III.

ye among the heathen folk
his glory do declare,
d unto all the people ſhow
is works, which wondrous are.

IV.

For great's the Lord, and highly he
is to be magnify'd,
Yea, worthy to be fear'd is he
above all gods beſide.

AFTERNOON.

Psalm XCVI.

I.

ASCRIBE unto the Lord our God
all men with one accord,
Glory and might for evermore
aſcribe unto the Lord.

II.

Aſcribe unto the Lord alſo
the glory of his name,
Into his courts an off'ring bring
and there preſent the ſame.

III.

In beauty of his holineſs
ſee ye adore his grace,
Let all the earths inhabitants
worſhip before his face.

IV.

Tell it abroad to heathen lands,
the Lord doth reign above,
Yea, he the earth ſo faſt hath ſtay'd
that it ſhall never move.

The ſecond Sunday in Advent.

PSALM XCVI.

I.

IT is the Lord himſelf alone,
who rules with princely might
To judge the nations every one
with equity and right.

II.

The heav'n's ſhall joyfully begin,
the earth likewiſe rejoice,
The ſea with all that is therein
ſhall ſhout and make a noiſe.

III.

The fields ſhall joy, and every thing
that ſpringeth on the earth,
The wood and ev'ry tree ſhall ſing
with gladneſs and with mirth,

IV.

Before the Lord, becauſe he comes,
becauſe he comes with might,
With juſtice he ſhall judge the world
and give to all their right.

Psalm XCVIII.

The ſubject of this pſalm is the ſame with the 96th. All creatures are here called upon to praiſe the Lord for his great ſalvation, wrought out by his own arm, and applied by his own grace. He has obtained ſuch a complete victory over all our ſpiritual enemies, that believers may now triumph in it, and partake of its richeſt bleſſings for evermore. All the ends of the earth hearing of it ſhall glorify the Lord Jeſus, and are exhorted in a variety of expreſſions to teſtify their joy in him, and their thankfulneſs to him: Yea, they are commanded in their ſong to expect his appearing, and to look for it as the eternal conſummation of all their joys. O may we in faith and hope, as here required, celebrate the praiſes of God the Saviour. May we find our hearts engaged in this ſweet exerciſe, and happy in aſcribing to him the glory of all the wonders which he hath done and will do, for us, and for our ſalvation.

I.

O SING ye now unto the Lord
a new and pleaſant ſong,
For he hath wrought throughout the world
his wonders great and ſtrong.

II.

With his right hand moſt mightily
he did his foes devour,
And got himſelf the victory
with his own arm and pow'r.

III.

The Lord did make his people know
his ſaving love and might,
And he hath ſhew'd his righteouſneſs
in all the heathens ſight.

IV.

IV.

He mindful of his grace and truth
to Iſra'ls houſe hath been,
And the ſalvation of our God
all ends of th' earth have ſeen.

AFTERNOON.

Psalm XCVIII.

I.

LET all the earth unto the Lord
ſend forth a joyful noiſe:
Lift up your voice aloud to him
ſing praiſes and rejoice.

II.

Yea, let the ſea with all therein
for joy both roar and ſwell,
The earth likewiſe let it begin
with all that therein dwell.

III.

And let the running ſtreams rejoice
and clap their hands apace,
Yea, let the mountains and the hills
triumph before his face.

IV.

For he ſhall come at the laſt day,
to judge the earth he'll come,
He'll judge the world in uprightneſs
and take his people home.

The third Sunday in Advent.

PSALM LXXII.

This is a delightful hymn in praiſe of the kingdom of the Lord Chriſt. It begins with a prayer in the firſt verſe, and then urges the requeſt by ſeveral arguments, concluding with an affectionate thankſgiving to God for his promiſes to hear and to anſwer the requeſt. Many paſſages in this pſalm could never relate to any other perſon, but to the Lord Jeſus Chriſt, for inſtance,—He was to be feared ſo long, as the ſun and moon endure, throughout all generations—he was to be the Saviour of the ſoul—the redeemer of the ſoul—prayer was to be made unto him continually—daily is he to be praiſed—men ſhall reckon themſelves bleſſed in him—all nations ſhall call him bleſſed, yea for ever.—When theſe things come to paſs then the prayers of David the ſon of Jeſſe ſhall be (not ended, as we render it, but) completed. The prayer has been heard. The Son has been incarnate. And the Father has committed all judgment to the Son—he is the king of righteouſneſs and the king of peace, the very Melchiſedek—who is almighty to ſave. His reign of grace is all meekneſs and gentleneſs. He is a lamb upon the throne. So he is deſcribed in the firſt part of the pſalm, and in the laſt his happy ſubjects thank him for their experience of his loving-kindneſs. May we ſing the former with faith, and the latter with affection. Every word in the pſalm mingled with faith ſhould be a ſpur to gratitude. May every heart make melody, and bleſs the Lord for the wonders of his love. Bleſſed be his holy name for ever. Amen, and Amen.

I.

O LORD thy judgments give the king
his ſon thy righteouſneſs:
With right he ſhall thy people judge
thy poor with uprightneſs.

II.

The lofty mountains ſhall bring forth
unto the people peace;
Likewiſe the little hills the ſame
ſhall do by righteouſneſs.

III.

He ſhall judge the poor and ſhall ſave
the weak, and make them ſtrong,
And ſhall deſtroy for evermore
all thoſe that do them wrong.

IV.

And then from age to age ſhall they
regard and fear thy might,
So long as ſun doth ſhine by day,
or elſe the moon by night.

V.

The juſt ſhall flouriſh in his days
and proſper in his reign,
He ſhall while doth the moon endure
abundant peace maintain.

VI.

His large and great dominion ſhall
from ſea to ſea extend,
From the river ſhall reach forth
to the earth's utmoſt end.

Psalm LXXII.

I.

ALL kings ſhall ſeek with one accord
in his good grace to ſtand,
And all the people of the world
obey at his command.

II.

For he the needy ſort ſhall ſave
who unto him do call,
Alſo the humble folk who have
no other help at all.

III.

He taketh pity on the poor
who are with need oppreſt,
He doth preſerve them evermore,
and bring their ſouls to reſt.

IV.

He ſhall redeem their lives from fraud
from violence and might,
Alſo their blood that ſhall be ſhed
is precious in his ſight.

AFTERNOON.

Psalm LXXII.

I.

FOR ever they ſhall praiſe his name
while that the ſun is light,
And think them bleſſed thro' the ſame,
all folk ſhall bleſs his might.

II.

Praiſe ye the Lord of hoſts and ſing
to Iſra'ls God each one:
For he doth ev'ry wondrous thing,
yea he himſelf alone.

III.

And bleſſed be his glorious name
to all eternity,
The whole earth let his glory fill
Amen, Amen, ſay I.

IV.

To Father, Son, and holy Ghoſt,
the God whom we adore,
Be glory as it was, is now,
and ſhall be evermore.

Fourth Sunday in Advent.

PSALM LXVII.

This is a prayer for the church of Chriſt, begging the grace of God and the bleſſing of God upon it, and intreating the application of both by the ſhining of his loving countenance. The end of this is mentioned, namely, that the way of his ſalvation may be known among all nations, and that they might join in praiſing him, and in rejoicing in him, yea might increaſe in their thankſgiving and abound in it to the glory of God.

Every believer ought to join this prayer: Becauſe he is made ſenſible, that grace is the fountain from whence all his bleſſings flow, and that the diſcovery of God's purpoſes of grace to him is a ſtream from this fountain. When he is favored with it, and the Lord Chriſt lifts up the light of his loving countenance upon him, how thankful ſhould he be? How careful to expreſs his thankfulneſs in every appointed way? May the heart of every ſuch perſon enter into this prayer. May it be fervent and effectual, ſo that the Lord's face may ſhine upon us while we ſing, and he may give us a preſent anſwer to our petitions.

I.

HAVE mercy on us Lord,
and grant to us thy grace,
To ſhew to us do thou accord
the brightneſs of thy face.

II. Tha

II.

That all the world may know
the way to godly wealth,
And all the nations here below
may ſee thy ſaving health.

III.

Let all the world, O God,
give praiſe unto thy name,
And let the people all abroad
extoll and bleſs the ſame.

IV.

Throughout the world ſo wide
let all rejoice with mirth,
For thou with truth and right doſt guide
the nations of the earth.

V.

Let all the world, O God,
give praiſe unto thy name,
And let the people all abroad
extoll and bleſs the ſame.

VI.

The earth her fruit ſhall yield,
our God ſhall bleſſing ſend;
God ſhall us bleſs, men ſhall him fear
unto earth's utmoſt end.

Psalm XCIX.

This pſalm deſcribes the kingdom of Chriſt, and extolls him for vouchſafing his gracious preſence to his church, dwelling viſibly in the cherubim to protect it by his love, and to oppoſe its enemies by his greatneſs and holineſs: Therefore his people are called upon to wo ſhip at his footſtool, and to exalt him as their forefathers had done, whoſe petitions he graciouſly heard and anſwered.

The ſubjects of this moſt bleſſed king may rejoice in him at all times. Every ſentence in this pſalm affords them matter of joy and praiſe. The command is—Rejoice in the Lord always, and again I ſay rejoice. This joy ſhould break forth into ſinging, which is the expreſſion of a thankful heart: And we never conſult our own intereſt ſo much, as when we ſing his praiſe and give him all his glory; then we may expect he will increaſe our joy in the Lord. May the Spirit of the Father and the Son help us to receive all the profit from ſinging this hymn, which he intended it ſhould be the means of bringing to the people of God in every age.

I.

THE Lord doth reign, altho' at it
the people rage full ſore,
He on the cherubim doth ſit
tho' all the world do roar.

II.

The Lord that in his church doth dwell
is high and wondrous great,
Above all folk he doth excell,
and he aloft is ſet.

III.

The princely pow'r of our great king
doth love judgment and right;
Thou juſtly ruleſt ev'ry thing
in right'ouſneſs and might,

IV.

To praiſe the Lord our God deviſe,
and honor to him ſhew,
And at his footſtool worſhip him
who holy is and true.

AFTERNOON.

PSALM LXXXV.

This pſalm contains two very intereſting particulars, firſt a prayer for the mercy of God, and ſecondly a patient waiting for an anſwer. The mercy aſked is converting grace, that ſince God through Chriſt is reconciled to his people, and has taken away all his wrath againſt them, he would give unto them ſtedfaſt faith to depend upon his love to them in his Son, and ſo to enable them to truſt in him that they might be revived and comforted. Then they reſolve to wait for the divine anſwer, and confirm themſelves in waiting by many powerful motives ſuch as—the Lord's promiſe to ſpeak peace to his people, and they ſhall not turn to folly—he will bring his ſalvation near to them who fear him—his glory ſhall come and dwell in our land, even the Lord of hoſts the king of glory—in whom made fleſh all the perfections of the Godhead will ſweetly harmonize—For in him the Father is true in all his threatenings, and yet can

ſhew

ſhew mercy to ſinners—in him the Father's righteouſneſs has had every demand paid it, and now he is at peace with believers in Jeſus—yea when the divine truth was incarnate, righteouſneſs looked down from heaven and ſaid, Behold, my beloved Son in whom I am well pleaſed. Whoever receives this ſalvation in the power of the holy Spirit is thereby made fruitful in love and loving obedience to God for it, and being now ſkilful in the word of righteouſneſs, his ſteps are ſet and kept in the way which leadeth ſtraight and ſafe to heaven.

This is one of the hymns, which has been conſtantly uſed in the church on Chriſtmas day. It is made up of prayer and praiſe. And it requires faith and gratitude to ſing it well. He that has ſtrongeſt faith will ſing the beſt: Becauſe he will find moſt reaſon to adore his Saviour God for humbling himſelf to be made man, that he might live and die for him and for his ſalvation. May this delightful pſalm exerciſe and improve our faith, and warm our affections. May we ſing it in the Spirit, bleſſing God for all his mercies received through the incarnation of Jeſus Chriſt. Glory be to him in the higheſt. Amen, and Amen.

I.

THOU haſt been favorable, Lord,
to thy beloved land,
For thou reſtoredſt Jacob's ſeed
from bondage by ſtrong hand.

II.

The wicked works that they have done
thou didſt them all remit,
And then didſt hide thy people's ſin
cloſely thou cover'dſt it.

III. A

III.

And thou thine anger didſt aſſwage
that all thy wrath was gone,
And ſo didſt turn thee from thy rage
with them to be at one.

IV.

O Saviour God, do thou then turn
thy people unto thee,
Put all thy wrath from us apart
and angry ceaſe to be.

V.

Shall thy fierce anger never end,
but ſtill be pour'd on us,
And ſhall thy wrath itſelf extend
unto all ages thus?

VI.

That in thee may thy people joy
wilt thou not us revive?
Shew us thy mercy, Lord, to us
thy great ſalvation give.

Chriſtmas Day.

PSALM LXXXV.

See the title to the former part, p. 171.

I.

I'LL hear what God the Lord doth ſay,
to his he ſpeaketh peace,
And to his ſaints, and they ſhall not
return to fooliſhneſs.

II.

Surely his Jeſus is at hand
to ſuch as do him fear,
That his great glory in our land
may dwell and flouriſh there.

III.

Mercy and truth in him ſhall meet
in one to take their place,
And righteouſneſs hath kiſſed peace
in him they ſhall embrace.

IV.

When he the truth ſhall from the earth
ſpring up moſt pleaſantly,
Then righteouſneſs with loving face
ſhall look from heaven moſt high.

V.

Yea, what is good the Lord ſhall give,
our land ſhall yield increaſe;
Juſtice to ſet us in his ſteps
ſhall go before his face.

Psalm XLV.

In this hymn the Lord Jesus Christ is celebrated for his beauty, for his majesty, and for the eternal glory of his kingdom. The happy souls, whom he draws to love him by his word and Spirit, are here spoken of as his bride, united to him in a bond of affection never to be broken. The mutual love of this heavenly bridegroom and his bride is here treated of. His affection to her is altogether wonderful: But never to be more admired, than in the miracle of this day. It was the admiration and the joy of angels. Although he took not on him their nature, but ours; yet they had their song ready to welcome him into our world. O that we were as ready to-day. We have more reason, than they had; let us try to sing in as high a strain of praise. O for hearts to love him, not as he deserves; that cannot be, but as far as we can. If Christ be indeed formed in us, his birth-day should excite in us every grateful sentiment: And we should now bring him our offering, some fruit of our new birth, even a song of praise to God manifest in the flesh. May we sing of this his marvellous love to-day, and for ever.

I.

MY heart doth take in hand
a godly song to sing,
e praise that I shall shew therein
pertaineth to the King.

II.

My tongue shall be as swift
his honor to indite
is the pen of any scribe
who useth fast to write.

III. O

III.

O faireſt of all men
thy lips with grace are pure,
For God hath bleſſed thee with gifts
for ever to endure.

IV.

Thy royal ſeat, O Lord,
for ever ſhall remain,
The ſceptre of thy kingdom doth
all righteouſneſs maintain.

V.

Becauſe thou didſt love right
and didſt the ill deteſt,
Therefore hath God anointed thee
with joy above the reſt.

AFTERNOON.

Psalm XIX.

This is another Chriſtmas hymn. It treats of t
glory of the Lord Chriſt, as diſplayed in the wor
of nature, and in the word of grace. The m
terial heavens are a record of his glory, wiſdo
power and goodneſs; but eſpecially the ſunin
heavens is the inſtituted emblem of the uncreat
light: In them hath he ſet a tabernacle for t
ſun, which repreſents Chriſt's tabernacling am
us in a body of fleſh; and as the ſun communica
light, life, and every material bleſſing throu
the world, ſo Chriſt communicates light, and li
and every ſpiritual bleſſing through his ſyſtem.
is as delighted as any happy bridegroom, as
as any ſtrong man to run a race, to ſend out
light and his truth into all lands, and his w
unto the ends of the world; by which he br

his people to believe in him and to rejoice in his ſalvation. If he has made his word effectual by the power of his Spirit, then we know the meaning of this ſweet hymn, and can ſee its application to the ſubject of this day. May this glorious ſun of righteouſneſs now ariſe upon our hearts with his bright beams, and give us clearer knowledge of the great myſtery of godlineſs, God manifeſt in the fleſh. Thus our faith will increaſe, and we ſhall ſing of his love with growing gratitude. May our ſong of praiſe be lengthened out, till in his light we ſee and enjoy the light of life everlaſting.

I.

THE heav'ns and firmament on high
do wondrouſly declare
God's glory and omnipotence,
his works and what they are.

II.

The wond'rous works of God appear
By ev'ry days ſucceſs,
The nights likewiſe which their race run
The ſelf ſame thing expreſs.

III.

There is no ſpeech nor tongue to which
Their voice doth not extend,
Their line is gone through all the earth
Their words to the world's end.

IV.

Them the Lord made for the ſun
A tent of great renown,
Who like a bridegroom ready trimm'd
Comes from his chamber down.

V. And

V.

And as a giant he ſets out
upon his work apace,
He ſtops not till he has perform'd
and run his glorious race.

VI.

From heav'ns end is his going forth
circling to th' end again:
And there is nothing from his heat
that hidden doth remain.

St. Stephen.

PSALM LXXII.

I.

GOD taketh pity on the poor,
who are with need oppreſt,
He doth preſerve them evermore
and bring their ſouls to reſt.

II.

Both from deceit and violence
their ſouls he ſhall ſet free,
Alſo their blood which ſhall be ſhed
precious to him ſhall be,

GLORIA PATRI.

St. John.

PSALM LXXXIX.

I.

O Greatly bleſt the people are
the goſpel ſound who know,
In brightneſs of thy face, O Lord,
they ever on ſhall go.

II.

They in thy name ſhall all the day
rejoice exceedingly,
And in thy righteouſneſs ſhall they
exalted be on high:

III.

Becauſe the glory of their ſtrength
doth only ſtand in thee,
And in thy loving favor ſhall
our pow'r exalted be.

Innocents Day.

Psalm LXVIII.

I.

SING praiſe, ſing praiſe unto the Lord
who rideth on the ſky,
Extol the great Jehovah's name
and him ſtill magnify.

II.

The ſame is he that is above,
within his holy place,
That Father is of fatherleſs
and judge of widows caſe.

III.

Houſes and iſſue both he gives
unto the comfortleſs,
He bringeth bondmen out of thrall
and rebels to diſtreſs.

The Sunday after Chriſtmas.

PSALM XIX.

We ſung the firſt part of this pſalm on Chriſtmas day, which treats of the glory of the Lord Chriſt, as it is diſplayed in his kingdom of nature: This ſecond part treats of his kingdom of grace. What the ſun is in the natural world, that is Chriſt in the ſpiritual. The volume of nature ſhews his glory, but never ſavingly, until it be explained by the volume of revelation. This is ſuch a light to the ſoul, as the other is to the body: And this is here ſet forth by ſix names, to which ſix effects are aſcribed. The goſpel of Chriſt conſidered as his law converts the ſoul, as his teſtimony it makes wiſe, as the ſtatutes of the Lord it rejoices the heart, as his commandment it enlightens the eyes, as the fear of the Lord it endures for ever, as the judgments of the Lord it is true and righteous altogether: On theſe accounts it is commended for its value, far above gold, and for its ſweetneſs, ſweeter than honey, and for its uſefulneſs, in keeping of it there is great reward.

That the light of the goſpel may ſhine upon all our hearts, ſo as to produce thoſe gracious effects. Lord bleſs it this day. May we find ſuch joy and peace in hearing and believing it, that all within us may bleſs the name of our incarnate God. While we ſing his praiſes may he give us good reaſon to hope, that we ſhall ſoon praiſe him better, when we ſhall ſee him face to face.

I.

GOD's law is perfect and converts
the ſoul in ſin that lies,
God's teſtimony is moſt ſure
and makes the ſimple wiſe.

II.

The ſtatutes of the Lord are right,
and do rejoice the heart,
The Lord's command is pure, and doth
light to the eyes impart.

III.

Unſpotted is the fear of God,
and ever doth endure,
The judgments of the Lord moſt true
moſt righteous are and pure.

IV.

They more than gold, yea much fine gold
to be deſired are:
Than ſweeteſt honey, from the comb
that droppeth, ſweeter far.

V.

Moreover they thy ſervant warn
how he is life ſhould frame:
A great reward provided is
for them that keep the ſame.

Psalm CX.

This is another of our Chriſtmas hymns. Its ap
cation to Chriſt is ſettled by infallible author
It deſcribes his nature, God-man, David's ſon
yet David's Lord, his kingdom, his prieſtho
and his government in gathering his church,
in conquering his enemies, and laſtly the wa
which theſe effects were produced, the ſuffer
of Chriſt and the glory that ſhould follow. So
this pſalm is a ſummary of the whole goſpel.

The greateſt part of it has been already fulfilled in his own perſon as the head, and in his members, many of whom are now round his throne, and many now upon earth have been made a willing people by the goſpel, which is the ſceptre of his power—they believe in the ſacrifice of their great high prieſt, and they rely upon the arm of the Lord their righteouſneſs, their great Melchizedek, and if he ſhould make them drink of the brook in the way, as he did, yet being his redeemed, they may ſing in faith and hope of his lifting up their head. His croſs is his way to his crown. May the bleſſed proſpect raiſe and purify our affections, that we may delight to be aſcribing to him all the honor of our ſalvation. May every heart bleſs him to day: yea may we now join all thoſe in heaven and earth, who are giving glory to God and the Lamb.

I.

EHOVAH ſaid unto my Lord,
ſit thou at my right hand,
ll I have made thy foes a ſtool
whereon thy feet ſhall ſtand.

II.

e Lord ſhall out of Sion ſend
he ſceptre of thy might,
idſt thy greateſt foes ſhalt thou
e ruler in their ſight.

III.

d in the day on which thy reign
nd great pow'r they ſhall ſee,
n free will-offerings ſhall all
y people give to thee.

IV.

Yea with an holy worſhipping
then ſhall they offer all,
As num'rous as the drops of dew
which in the morning fall.

AFTERNOON.

Psalm CX.

I.

THE Lord hath ſworn and never will
repent what he doth ſay,
By th' order of Melchizedek
Thou art a prieſt alway.

II.

The glorious and mighty Lord,
who ſits at thy right hand,
Shall in his day of wrath ſtrike thro'
kings that do him withſtand.

III.

He ſhall among the heathen judge
he ſhall with bodies dead
The places fill, o'er rebel lands
he ſhall wound ev'ry head.

IV.

And he ſhall drink out of the brook
that runneth in the way,
Wherefore he ſhall lift up on high
His royal head that day.

The Circumciſion of Chriſt.

PSALM XXXIX.

This is new-year's day. How ſhort is life? Its continuance how uncertain? Eternity is at hand. How careful then ſhould we be to make a good uſe of theſe flying moments, that when they are run out we may be happy for ever. We have here the prophet's meditation upon this ſubject. May his thoughts be ours to-day. O that his prayer may be made by every one of us. May the Lord teach us ſo to number our days that we may apply our hearts to ſaving wiſdom. How happy are they, whom the Lord has made wiſe unto ſalvation! How thankful ſhould they be, who can place the confidence of their hearts in the Lord Jeſus Chriſt, and can ſing with the prophet, *Truly my hope is even in thee.*

I.

MINE end and meaſure of my days
O Lord unto me ſhow,
hat is the ſame; that I thereby
my frailty well may know.

II.

, thou my days an hand breadth mad'ſt,
mine age is in thine eye,
nothing: ſure each man at beſt
is wholly vanity.

III.

e each man walks in a vain ſhow,
hey vex themſelves in vain:
heaps up wealth and doth not know
o whom it ſhall pertain.

IV.

And now, O Lord, what wait I for?
what help do I desire?
Truly my hope is ev'n in thee,
I nothing else require.

Psalm XL.

St. Paul has opened the meaning of this psalm, and has proved that it treats of the Lord Christ, as becoming subject to the law for man. When sacrifices could not take away sin, he came to take it away by his own sacrifice, and therefore he was circumcised, and made under the law to redeem them that were under the law. By his life and death having perfectly done the will of God he became the author of eternal salvation.

Here is the object of our faith—Christ God-man keeping the law, and suffering its penalties for his people. Here is their matter and ground of rejoicing, that he is the end of the law for righteousness to every one who believeth. As this truth is received, the conscience is at peace with God and hope in God revives. May we glorify Jesus this day, singing of and rejoicing in that love which led him to be circumcised and obedient unto the law for man: For this inestimable mercy may he have honor and glory and blessing and praise from us to day and for ever.

I.

NO sacrifice nor offering
didst thou at all desire,
Mine ears thou bor'd: sin-off'ring thou
and burnt didst not require.

II. Th

II.

Then to the Lord theſe were my words,
I come, Behold and ſee,
Within the volume of thy book
it written is of me:

III.

To do thy will I take delight
O thou my God who art,
Yea that moſt holy law of thine
I have within my heart.

GLORIA PATRI.

The firſt Sunday after the Epiphany,

PSALM LXVI.

We call this *Epiphany*, which means the riſing of the Sun of righteouſneſs upon the Gentiles. It is through the tender mercy of our God, that Chriſt the day ſpring from on high has viſited us, who were ſitting in darkneſs, and in the ſhadow of death. He brings with him light and life, and comfort, yea every bleſſing to the ſoul, upon which he ariſes. He opens the blind eyes to ſee his marvellous light. And ſhining with his bright beams upon the dead ſinner, he quickens him: ſhining on ſtill he guides him in his way and makes him active in it: never withdrawing his influence, till the day of glory dawn, and that ſun, which never ſets, ariſe upon the ſoul.

It is our preſent ſubject to bleſs God for this diſtinguiſhing favor. We have the light of his goſpel. Eternal thanks be to him, we have alſo the power of it. O that we may ſing of it to day with thankful hearts. The words are ready to our hands, indited for the occaſion by the eternal Spirit. May we uſe them in faith, rejoicing in hope, and aſcribing in our ſongs all the praiſe of this wonderful work to the God of our ſalvation.

I.

O ALL ye earth, in God rejoice,
with praiſe ſet forth his name,
Extol his might, with heart and voice
give glory to the ſame.

II.

How wonderful, O Lord, ſay ye
in all thy works thou art,
Thy foes for fear ſhall ſeek to thee
and much againſt their heart.

III.

The men who dwell the earth throughout
ſhall praiſe the name of God,
The fame thereof the world about
is ſhew'd and ſet abroad.

IV.

All folk come forth, behold and ſee
what things the Lord hath wrought,
Mark well the wondrous works that he
for men to paſs hath brought.

Psalm LXVI.

I.

YE people give unto our God
due laud and thanks always,
With joyful voice publiſh abroad
and ſing unto his praiſe,

II.

Who doth endue our ſoul with life
and it preſerve withall,
He ſtays our feet, ſo that no foe
can make us ſlip or fall.

III.

For thou didſt prove and try us, Lord,
as men do ſilver try:
Brought'ſt us into the net, and mad'ſt
bands on our loins to lye.

IV.

Thou haſt caus'd men ride o'er our heads
and although we did paſs
Thro' fire and water, yet thou brought'ſt
us to a wealthy place.

V.

I'll bring mine off'rings to thy houſe,
to thee my vows I'll pay,
Which my lips utter'd, my mouth ſpake,
when trouble on me lay.

AFTERNOON.

Psalm LXVI.

I.

COME forth and hearken unto me
all ye that fear the Lord,
What he for my poor ſoul hath done
to you I will record.

II.

Often I call to mind his grace,
this mouth to him doth cry,
And thou my tongue make ſpeedy pace
to praiſe him joyfully.

III.

But if I feel my heart within
in wicked works rejoice,
Or if I have delight in ſin
God will not hear my voice.

IV.

But ſurely God my voice hath heard,
and what I do require,
My pray'r alſo he doth regard
and granteth my deſire,

V.

O let the Lord our gracious God
for ever bleſſed be,
Who turned not my pray'r from him
nor yet his grace from me.

The Second Sunday after the Epiphany.

PSALM I.

The firſt pſalm treats of the fitneſs of Chriſt for his work, and of his ſucceſs in it. He was without ſin, when he came to put away ſin; and he was the tree of life, in whom believers live as branches, and by grace received from him they grow up into him in all things. This pſalm ſhould be ſung with faith that we are in him, and with a lively hope, that we ſhall live on him, and to him for evermore, and then we ſhall make ſweet melody in our hearts unto the Lord.

I.

THAT man hath perfect bleſſedneſs
who never walks aſtray
n counſel of ungodly men,
Nor ſtands in ſinners way;

II.

Nor ſitteth in the ſcorners chair,
But placeth his delight
pon God's law, and meditates
therein both day and night.

III.

e ſhall be like a tree that is
planted the rivers nigh,
hich in due ſeaſon bringeth forth
its fruit abundantly.

IV.

hoſe top ſhoot ſhall not fade nor fall,
but flouriſhing ſhall ſtand,
t ſo all things ſhall proſper well,
which this man takes in hand.

PSALM

Psalm III.

The title is, *A psalm for David when he fled from the face of Absalom*, 2 Sam. xv. on which occasion he spake by the Spirit concerning the beloved Jesus, who was in like manner to be driven by his own people out of Jerusalem, and was to suffer without the gate. In this situation he expresses his perfect confidence in God, and prays for deliverance from all his enemies, which he found, and we shall also find through him, whenever we ask in faith nothing wavering.

We here see how safe they are, who live under the care of a covenant God; they may lie down in their beds, yea in their graves, and fear no evil. May we in singing experience some of this humble confidence, and with all our hearts ascribe this and every other blessing of salvation to the Lord Jesus Christ.

I.

O LORD, how are my foes increas'd?
Against me many rise:
Many say of my soul, for him
in God no succour lies.

II.

But thou, O Lord, art my defence,
on thee my hopes rely,
Thou art my glory, and shalt yet
lift up my head on high.

III.

When with my voice unto the Lord
I earnestly did cry,
Then he out of his holy hill
did hear me speedily.

IV

IV.

I laid me down, and quietly
I ſlept, and roſe again;
For I did know aſſuredly
the Lord did me ſuſtain.

AFTERNOON.

Psalm III.

I.

IF thouſands up againſt me riſe
I will not be afraid:
For thou art ſtill my Lord and God
my Saviour and mine aid.

II.

Ariſe, O Lord, ſave me my God;
for thou my foes has ſtruck
On their cheek-bone, and thou the teeth
of wicked men haſt broke.

III.

Salvation only doth belong
unto the Lord above,
Who on thy people doſt beſtow
the bleſſing of thy love.

IV.

To Father, Son, and Holy Ghoſt,
the God whom we adore,
As glory as it was, is now,
And ſhall be evermore.

Third Sunday after the Epiphany.

Psalm IV.

Believers are here called upon to truſt in the Lord always; that they may offer to him through the beloved Jeſus the ſacrifice of praiſe continually: for which end we ſhould be ſeeking in all means for more ſenſe of his favor towards us, an increaſe of which is better than all the world's goods: For it makes us live ſafe and happy under the care of God both night and day. Bleſſed are they who can ſing theſe words with melody in their hearts unto the Lord.

I.

OFFER to God the ſacrifice
of righteouſneſs and praiſe,
And look that in the living God
you put your truſt always.

II.

O who will ſhew us any good?
Is that which many ſay,
But of thy countenance the light,
Lord, lift on us alway.

III.

For thou thereby ſhalt make my heart
more joyful and more glad:
Than they who of their corn and wine
a great increaſe have had.

IV.

I will both lay me down in peace
and quiet ſleep will take,
Becauſe thou only me to dwell
in ſafety, Lord, doſt make.

PSALM V.

This is a prayer of the Lord Chriſt, in which he was heard and anſwered. He truſted in God at all times, and he was carried through his obedience and ſufferings with continual ſucceſs. So will our prayers through him find admittance within the veil, and bring down every needful bleſſing. Let us aſk in faith nothing wavering, and our prayer hearing God will grant us our hearts deſire. May we ſing with this ſure truſt in his faithfulneſs.

I.

GIVE ear unto my words, O Lord,
my meditation weigh:
Hear my loud cry, my king, my God,
for I to thee will pray:

II.

Lord thou ſhalt early hear my voice,
I early will direct
My prayer to thee, and looking up
an anſwer will expect;

III.

And I will patiently ſtill truſt
in thee my God alone,
Thou art not pleas'd with wickedneſs
and ill with thee dwells none:

IV.

Therefore will I come to thy houſe
truſting upon thy grace,
And I will worſhip in thy fear
towards thy holy place.

AFTER-

AFTERNOON.

PSALM V.

I.

CONDUCT me in thy righteouſneſs
for watchful is my foe,
Therefore, O Lord make plain, the way
wherein I ought to go.

II.

And let all thoſe who truſt in thee
with ſhouts their joy proclaim,
Let them rejoice whom thou preſerv'ſt
and thoſe who love thy name.

III.

For, Lord, unto the righteous man
thou wilt thy bleſſing yield,
And with thy grace wilt compaſs him
about as with a ſhield.

GLORIA PATRI.

Fourth Sunday after the Epiphany.

PSALM VIII.

Our Lord has applied this pſalm to himſelf in Matt. xxi. And St. Paul has commented upon it in Heb. ii. 9. "But we ſee Jeſus, who was made a "little lower than the angels crowned with glory "and honor:" He has dominion over all creatures and things, which we loſt by the fall, and is only reſtored to us under Chriſt. In this view he is here conſidered as glorious even to admiration, he has the teſtimony of children to confute his enemies, and he has the earth and heavens, the ſun, moon, and ſtars to magnify him, for though he was a little while abaſed below the angels in his humiliation, yet he is now crowned king of kings, and is ſet over all the works of God: His kingdom ruleth over all. The prophet begins and ends the pſalm with the ſame admiration of the ſurpaſſing glory of the name of the Lord Chriſt. May we underſtand and enter into the ſpirit of this divine hymn. O that we could ſing it to day, as the happy ſubjects of ſuch a glorious monarch. May we ſo truſt in what he did for us, when he was lower than the angels, as to expect he will be our friend in his high exalted ſtate. May we in uſing this hymn admire the excellency of his great name, and with thankful hearts bleſs and praiſe King mediator to day, and for ever.

I.

HOW excellent in all the earth,
Je hovah our Lord is thy name,
ho haſt thy glory far advanc'd
ove the higheſt ſtarry frame.

II. From

II.

From infants and from ſucklings mouths
Thou didſt a mighty ſtrength ordain,
For thy foes ſake, that ſo thou might'ſt
Th' avenging enemy reſtrain:

III.

When I look up unto the heav'ns
Which thine almighty fingers fram'd,
Unto the moon and to the ſtars
Which were by thee wiſely ordain'd.

IV.

Then ſay I, what is man, that we
Should be remember'd ſo by thee!
Or what the Son of man, that thou
So merciful to us ſhouldſt be!

PSALM VIII.

I.

LORD, for a little while thou haſt
Him lower than the angels made
With glory and with dignity
Thou haſt crowned his royal head.

II.

Ruler of all thy works he is,
Under his feet thou all didſt lay,
All ſheep and oxen, yea and beaſts
Which in the open field do ſtray.

III. Fow

III.

owls of the air, fish of the sea
Whatever passes thro' the same.
How excellent in all the earth
ehovah our Lord is thy name!

AFTERNOON.

Psalm IX.

his psalm treats of the wonderful work of God in delivering Christ from all his enemies, and from death especially. A right understanding of this deliverance, and faith in it, will lead us to praise God for it all times: Because he will give us reason to sing of our own deliverance through him from all our sins and foes and miseries: And this will keep our hearts in tune to praise the Lord.

I.

WITH my whole heart to thee, O Lord,
will I sing laud and praise,
nd speak of all thy wondrous works
and them record always.

II.

ill be glad and much rejoice
n thee, O God most high;
d make my songs extoll thy name
bove the starry sky.

III.

ause my foes are driven back
nd turned unto flight,
y shall fall down and are destroy'd
y the great pow'r and might.

Fifth

Fifth Sunday after the Epiphany.

Psalm IX.

I.

GOD is protector of the poor,
what time they be distrest,
He is in all adversity
their refuge and their rest.

II.

And they that know thy name, in thee
their confidence will place,
For thou hast not forsaken them
who truly seek thy face.

III.

Sing psalms therefore unto the Lord
who dwells on Sion hill,
Among the people make him known
his deeds record ye still.

Psalm XIV.

In this psalm we have a humbling view of the sin
fulness of human nature, as guilty of practic
atheism, totally corrupt and filthy, destitute
all good, and set upon all evil, yea even to pe
secute the children of God. St. Paul quotes
Rom. iii. to prove that there are none righteo
in themselves, no not one, and therefore no fl
living can be justified by any works of their ow
Whoever is made sensible of this corruption w
find no relief, but in the glorious salvation me
tioned in the last part of the psalm, for wh
the prophet prays, and in which he rejoices.

This pſalm ſhould be ſung with a heart felt conviction of our guilty ſtate by nature, and with a humbling ſenſe of our total helpleſſneſs under it. May the Lord the Spirit thus convince us; and then he will ſhew us our need of a Saviour, and having received him by faith he will enable us to rejoice in the ſalvation of our God. The humbleſt heart will enter deepeſt into the ſubject of the pſalm, and will therefore ſing it to day with the beſt melody.

I.

THERE is no God, the fooliſh men
do in their hearts conclude,
They are corrupt, their works are vile,
not one of them doth good.

II.

The Lord beheld from heav'n moſt high
the whole race of mankind,
And ſaw not one who ſought indeed
the living God to find.

III.

They altogether filthy are,
they all aſide are gone,
And there is none that doeth good,
yea, ſure there is not one.

IV.

Theſe workers of iniquity
do they not know at all,
That they my people eat as bread,
and on God do not call.

AFTER-

AFTERNOON.

Psalm XIV.

I.

WHEN thus they rage, then ſudden fear
great fear ſhall on them fall:
For God doth love the righteous men,
and will preſerve them all.

II.

Ye mock the counſel of the poor,
and caſt upon them ſhame:
Becauſe they put their truſt in God,
and call upon his name.

III.

But who ſhall ſave thy people, Lord,
or when wilt thou fulfill
Thy promiſe made to Iſrael
from out of Sion hill?

IV.

For when thou ſhalt bring back again
ſuch as were captive led,
Then Jacob ſhall therein rejoice
and Iſra'l ſhall be glad.

Sixth Sunday after Epiphany.

PSALM XVII.

This is a prayer of the beloved Jesus against his enemies and ours, in which he was heard and answered: He was kept safe and carried happily through all opposition, till he had finished the work, which his Father had given him to do. By the same divine love and power all that believe in him are kept, as tenderly as the apple of the eye, as safely as they can be under the covert of covenant faithfulness. May we take up the words in the confidence of our heart, and sing them rejoicing in the sure mercies of our beloved.

I.

LORD, in thy paths which be most pure
guide thou me and preserve,
hat from the way wherein I walk
my steps may never swerve;

II.

I have call'd on thee, O Lord,
surely thou wilt me aid,
en hear my prayer, and weigh right well
he words which I have said.

III.

wondrous loving kindness shew
those who trust in thee,
save them from their foes who rise
gainst thy majesty.

IV.

O keep me as thou wouldeſt keep
the apple of thine eye,
And under covert of thy wings
defend me ſecretly.

PSALM XX.

This is a triumphant hymn, in which the work
Chriſt is celebrated, and the church of Chriſt gl
ries therein. God the Father, according to wh
is here written, has accepted his perſon and h
work, and the pleaſure of the Lord is now proſpe
ing in his Son's hand. O that we could ſing of t
moſt bleſſed ſalvation, as they did of old in t
pſalm: They not only had faith in it, but th
alſo triumph, and ſet up their banners as co
querors over all their enemies. Thus they
honor upon their almighty Jeſus. May his Sp
help us to do the ſame this day. May he en
us to ſing in faith, and to glorify him with
lips and lives.

I.

THE Lord will hear thee in the da
when trouble he doth ſend,
And the name of Jacob's God will
thee from all ill defend:

II.

He will thee help ſend from above
out of his ſanctuary,
From Sion his own holy hill
he will give ſtrength to thee.

III

III.

He will remember all thy gifts,
accept thy ſacrifice,
Grant thee thy hearts wiſh, and fulfill
thy thoughts and counſel wiſe.

AFTERNOON.

Psalm XX.

I.

IN thy ſalvation we will joy
in our God's name we will
Diſplay our banners; and the Lord
will all thy prayers fulfill.

II.

Now know I God his Chriſt doth ſave,
he from his holy heav'n
Will hear him, with the ſaving ſtrength
by his own right hand giv'n.

III.

chariots ſome put confidence
ſome horſes truſt upon:
t we will remember the name
of our Lord God alone.

IV.

e riſe and upright ſtand, when they
are bowed down and fall,
e Lord will ſave, and hear the king
hen we on him do call.

Septuageſima.

PSALM XXIII.

This pſalm is ſpoken in the character of the good ſhepherd: He expreſſes his perfect truſt in the covenant engagements of Jehovah, aſſured that all would go well with him in life in death and in eternity. Every word of it has been literally fulfilled to him, and it will be literally fulfilled to all his. When the ſheep of his paſture have heard his voice, and are enabled to follow him, then they can uſe the ſame words, and expect the ſame bleſſings. O with what thankful hearts ſhould they extol their good ſhepherd, when it is given them to receive his words without doubt or wavering—"My ſheep, ſays he, hear my voice, and "I know them, and they follow me: And "give unto them eternal life, and they ſhall never "periſh, neither ſhall any pluck them out of my "hand." They hear, they believe, they rejoice. Safe under the paſtoral care of his loving hea and faithful arm, they can ſing with gratitude the dear ſhepherd and biſhop of their ſouls. May he be glorified in our ſong this day.

I.

JEHOVAH my good ſhepherd is
and he who doth me feed,
How can I then lack any thing
whereof I ſtand in need.

II.

He fruitful paſtures doth provide
where I do ſafely lie,
And after leads me to the ſtreams
which run moſt pleaſantly.

III.

III.

My ſoul he doth reſtore again,
and me to walk doth make,
In the plain paths of righteouſneſs
ev'n for his own name's ſake.

PSALM XXIII.

I.

YEA, tho' I walk in vale of death,
yet I will fear no ill,
Thy rod and ſtaff do comfort me
and thou art with me ſtill.

II.

My table thou haſt furniſhed
in preſence of my foes;
My head with oil thou doſt anoint,
and my cup overflows.

III.

Goodneſs and mercy all my life
ſhall ſurely follow me,
And in God's houſe for evermore
my dwelling place ſhall be.

IV.

To Father, Son, and holy Ghoſt,
the God whom we adore,
As glory as it was, is now,
and ſhall be evermore.

AFTERNOON.

Psalm XXV.

This is a prayer for deliverance from sins and enemies. It is to be sung in faith: And the answer is to be waited for with patience. For the Father will hear the petitions of all those, who ask in his Son's name, and will grant them their hearts desire. We shall sing the words aright, if we have a sense of our wants, and a dependence upon the faithfulness of God to give the promised supply. Ask this, and ye shall have.

I.

I LIFT my heart to thee
my God and guide most just,
O suffer me to take no shame:
for in thee do I trust.

II.

Let not my foes rejoice
nor make a scorn of me;
And let them not be overthrown
who put their trust in thee.

III.

Direct me in thy truth
and teach me I thee pray,
Thou art my Saviour and my God
on thee I wait alway.

IV.

Thy mercies manifold,
O Lord, recall to mind,
And graciously continue still,
as thou wast ever kind.

Sexageſima.

Psalm XXV.

I.

THE humble God will teach
his precepts to obey,
He will direct in all his paths
the lowly man alway.

II.

For all the ways of God
both truth and mercy are,
To them who do his covenant
and ſtatutes keep with care.

III.

With thoſe that fear him is
the ſecret of the Lord,
The knowlege of his covenant
he will to them afford.

IV.

My ſafety keep my ſoul
and ſtill deliver me,
And let me never be aſham'd,
because I truſt in thee.

Psalm XXVII.

We have in this psalm a lively picture of perfect confidence in Jehovah against all enemies and dangers. It is the prayer of Jesus: To which he joins his earnest desire to enjoy constant communion with Jehovah in his house and ordinances. Blessed is the man, who is in Jesus, one with him and living by faith upon him, he may use the same prayer, and expect communion in the house and ordinances of God with the Father and the Son, by the influence of the holy Spirit. May we all enjoy this blessing, while we take up the words, and sing

I.

WHOM should I fear, since God to me
salvation is and light?
Since strongly he my life supports,
what can my soul affright?

II.

Against me tho' an host encamp,
my heart yet fearless is,
Tho' war against me rise, I will
be confident in this.

III.

One thing I of the Lord desir'd
and will seek to obtain,
That all days of my life I may
within God's house remain.

IV.

That I the beauty of the Lord
may behold and admire,
And that I in his holy place
may rev'rently enquire.

AFTE

AFTERNOON.

Psalm XXVII.

I.

O LORD, inſtruct me in thy way
to me a leader be
n a plain path, becauſe of thoſe
who hatred bear to me.

II.

) leave me not unto the will
of them who are my foes;
or they ſurmiſe againſt me ſtill
falſe witneſs to depoſe.

III.

tterly ſhould faint, but that
this hope ſupporteth me,
at in the land of the living
hy goodneſs I ſhall ſee.

IV.

Wait on the Lord thee to confirm,
nd he ſhall ſtrength afford
o thy heart; yea, do thou wait
ſay, upon the Lord.

The Lord's anſwer to the forego ng pray er.

Quinquageſima.

PSALM XXVIII.

This is a thankſgiving to the Lord for his ſpeci favors in hearing the ſupplication of his Chri and in helping him in every time of need, a for the favors beſtowed upon his people throu faith in him: From whence the prophet tak occaſion to pray for the continuance of theſe f vors. With what gladneſs of heart ſhould ev one ſing the words, who has been made a mon ment of free grace, and who by diſtinguiſhing le can uſe the words to day for his own thankſgivi O that we may ſing them to the glory of our G and to our mutual edification.

I.

TO render thanks unto the Lord
how great a cauſe have I?
Who heard my prayer for grace, and ſe
an anſwer willingly.

II.

He is my ſhield and fortitude,
my buckler in diſtreſs,
My heart rejoiceth greatly, and
my ſong ſhall him confeſs.

III.

He is our ſtrength and our defence
our foes for to reſiſt,
The ſtrength of the ſalvation of
his own elect by Chriſt.

IV.

IV.

Thy people and thy heritage
Lord, ſave, bleſs, and preſerve,
ncreaſe them, Lord, and rule their hearts,
that they may never ſwerve.

PSALM XXX.

he title of this pſalm fixes the ſubject. It was to be ſung at the dedication of the temple of the beloved. The temple was the type of his body, which was then in an eſpecial manner dedicated, when it was raiſed from the dead. So the apoſtle James interprets the prophecies relating to the reſurrection of Chriſt: "To this, ſays he, agree "the words of the prophets, as it is written, "after this I will return and will build again the "tabernacle of David (not of king David but of "the beloved) which was fallen down, and I will "raiſe it up." For which the riſen Saviour praiſes n this pſalm, and bleſſes his God. Happy for , if we be riſen through faith in him from the rave of ſin. Then we may ſing of his reſurrecon in joyful hope of our riſing one day from the rave of death, and of our being like him and ith him for ever. With this hope may our thankl hearts now bleſs his holy name.

I.

ORD, I will thee extol, for thou
haſt liſted me on high,
over me thou to rejoice
ad'ſt not mine enemy.

II. Thou

II.

Thou, Lord, haſt brought my ſoul from hell,
and thou the ſame didſt ſave
From them, who in the pit do dwell
quick'ning me from the grave.

III.

O ye who have his mercy found
ſing praiſe unto the Lord,
And give unto him thanks, when you
his holineſs record.

IV.

For but a moment laſts his wrath,
life in his favor lies,
Weeping may for a night endure,
at morn doth joy ariſe.

AFTERNOON.

PSALM XXXI.

This pſalm is made up of prayer and praiſe. The prophet prays for deliverance from ſins and enemies, and he has a gracious anſwer. Thereupon he encourages believers to follow his example, calling upon them to admire the Lord's goodneſs and to truſt in him at all times, and then they will always have reaſon to praiſe him. We ſhall ſing the words aright, if we truſt to what Jeſus is to us, our Saviour from ſins and enemies, and thereby we ſhall know how good God is. May we taſte how gracious he is, and bleſs him for the wonders, which he doeth for the children of men.

I. Ho

I.

HOW great's thy goodneſs which thou haſt
laid up for thy children,
And wrought for them who truſt in thee
before the ſons of men!

II.

All praiſe and thanks be to the Lord
for he hath magnify'd
His wondrous love to me, within
a city fortify'd.

III.

O love the Lord all ye ſaints,
becauſe the Lord doth guard
The faithful, and he plenteouſly
proud doers doth reward.

IV.

Be of good courage, and he ſtrength
unto your heart ſhall ſend,
All ye whoſe hope and confidence
do on the Lord depend.

Ash-Wednesday.

Psalm XXXII.

There are none truly humbled for sin, but pardoned sinners. A sense of sin unpardoned hardens the heart and nurses unbelief; but the feeling of sin in the believing soul melts the heart and makes it truly contrite. Then sin is confessed aright. Then God is glorified for the free forgiveness of it. His boundless mercy is more prized in the growing sense of the exceeding sinfulness of sin, which is followed with more hatred to it and more victory over it. Of these the prophet sweetly sings in this psalm. David here describeth the blessedness of the man, unto whom the Lord imputeth righteousness without works. He is a blessed man indeed. May we know it, and sing of this mercy to day with thankful hearts, admiring the exceeding riches of the grace of God in his kindness to us through Christ Jesus.

I.

THE man is blest whose wickedness
the Lord forgiven hath,
And he whose sin is likewise hid
and cover'd from his wrath.

II.

Blest is the man to whom the Lord
imputeth not his sin,
And in whose soul there is no guile,
nor fraud is found therein.

III.

Ye righteous in the Lord be glad,
in him do ye rejoice,
All ye who upright are in heart
for joy lift up your voice.

The first Sunday in Lent.

PSALM XXXIII.

Believers are called upon by the holy Spirit in this triumphant hymn to praise Immanuel for his word, and works. By his word he spake, and all things were made: By the same word he commands and all things subsist, for they all serve him. His will is almighty, whether in his word or work. Happy, thrice happy they, who believe his word of grace, and trust according to it, that all things are working together for their good. These are the righteous, who are called upon to sing this psalm with thankful hearts. May we be in their number. May the Lord the Spirit give us reason to day to bless and praise our God for his precious love to our souls.

I.

YE righteous in the Lord rejoice,
it is a seemly sight,
That upright men with thankful voice
should praise the Lord of might.

II.

Sing to the Lord with a new song,
with courage give him praise:
Because his word is ever true,
his works and all his ways.

III.

For by the word of God alone
the heav'n's above were wrought,
Their hosts and pow'rs every one
his breath to pass hath brought.

IV. What

IV.

What he commanded done it was
at once with utmoſt ſpeed;
What he doth will is brought to paſs
with full effect indeed.

V.

The councils of the heathen folk
the Lord doth bring to nought,
He doth defeat the multitude
of their device and thought:

VI.

But his decrees continue ſtill,
and ſtand for ever ſure,
The motions of his mind and will
from age to age endure.

Psalm XXXIII.

I.

BLESSED are they to whom the Lord
as God and guide is known,
Whom he doth chooſe of mere accord
to take them for his own.

II.

Behold, on thoſe who do him fear
the Lord doth ſet his eye,
Ev'n thoſe who on his mercy do
with confidence rely.

III. Whe

III.

Wherefore our ſoul doth whole depend
on God our ſtrength and ſtay,
He is our ſhield us to defend
and keep all ill away.

IV.

O let thy mercy gracious Lord
ſtill preſent with us be,
As we deſire with one accord
only to truſt in thee.

AFTERNOON.

PSALM XXXIV.

The prophet being in great danger called upon the Lord, and he heard and anſwered his petitions: He here ſings of his deliverance, and calls upon all the redeemed to join in praiſing God for his goodneſs, and for the wonders which he hath done for them and for their ſalvation. Whoever has taſted that the Lord is gracious has the ſame ſubject of praiſe, and may he find his thankfulneſs increaſe, while he is with his lips aſcribing to him all his glory. May every heart rejoice, and make ſweet melody to the Lord, while we are offering up our ſacrifice of praiſe.

I.

I Will give thanks unto the Lord,
and bleſs his name always,
my mouth alſo for evermore
ſhall ſpeak unto his praiſe.

II.

I do delight to laud the Lord
in heart in ſoul and voice,
That humble men may hear thereof
and with me may rejoice.

III.

Therefore ſee that ye magnify
with me the living Lord,
Let us exalt his holy name
always with one accord:

IV.

For I myſelf beſought the Lord,
he anſwer'd me again,
And me deliver'd ſpeedily
from all my fears and pain.

The ſecond Sunday in Lent.

PSALM XXXIV.

I.

THE angel of the Lord doth pitch
his tent in ev'ry place
o ſave all thoſe, who do him fear
that nothing them deface.

II.

taſt and ſee that God is good;
who truſts in him is bleſt.
ar God, his ſaints: none that him fear
ſhall be with want oppreſt.

III.

e lions young may hungry be;
and they may lack their food;
t they who truly ſeek the Lord
ſhall not lack any good.

IV.

e troubles which afflict the juſt
n number many be,
yet at length out of them all
e Lord doth ſet him free.

PSALM XXXVI.

This pſalm treats of the corruption of the wicked particularly of their enmity to the Lord and to his ways, and then deſcribes the ſpecial loving kindneſs of the Lord to his Chriſt and to his people. The inſtances of this here given contain every bleſſing of earth and heaven—ſuch as, ſafety to believers under the protection of his covenant love—a moſt abundant proviſion made in his house for their ſpiritual food, yea for their ſpiritual banquet—light and life flowing from the only fountain of both to their ſouls—and theſe bleſſings ſecured perfectly and for ever to all who partake of them by true faith.

O what a ſubject is here of praiſe! May the holy Spirit apply thoſe precious promiſes afreſh to our hearts. We ſhould ſing of them with joy in believing. All within us ſhould bleſs the Lord for making ſuch promiſes, and we ſhould wait for his fulfilling them this day. May we in ſinging experience his faithfulneſs, and taſt ſome of his loving kindneſs to our own ſouls.

I.

THY mercy is above all things,
O Lord it doth excell,
In truſt whereof under thy wings
the ſons of men ſhall dwell:

II.

They with the fatneſs of thy houſe
ſhall be well ſatisfy'd,
From rivers of thy pleaſures thou
wilt drink for them provide.

III. Bec

III.

Becauſe of life the fountain pure
remains alone with thee:
And in that pureſt light of thine
we clear'y light ſhall ſee.

IV.

From ſuch as do acknowlege thee
thy grace ſhall not depart,
Thy righteouſneſs thou wilt extend
to men of upright heart.

AFTERNOON.

Psalm XXXVII.

This is a ſweet pſalm, full of motives to encourage truſting in the Lord, with promiſes of aſſiſtance againſt all oppoſition, and of the deſtruction of all enemies, be they ever ſo proſperous for a time. This pſalm has been fulfilled in the great head of the church, and it is daily fulfilling in all his members. They truſt in him, and are never diſ-appointed. They find him faithful to his word and promiſe. He requires great truſt, and he en-ables to it: For he giveth great grace. May we magnify his faithfulneſs this day. The words to be ſung require ſtedfaſt reliance upon him. O for ſtrong faith, that we may realize the pſalm, and find it made good to us. May we make me-dy with our hearts, as well as our lips ſinging to the Lord.

I.

IN God ſet all thy heart's delight
and look what thou would'ſt have,
Or elſe canſt wiſh in all the world
thou need'ſt it not to crave:
Caſt both thyſelf and thine affairs
on God with perfect truſt,
And then thou ſhalt with gladneſs ſee
th' effect both ſure and juſt.

II.

Reſt in the Lord and patiently
wait for him: Do not fret
For him who, proſp'ring in his way,
ſucceſs in ſin doth get:
For ev'ry wicked man will God
moſt certainly deſtroy;
But ſuch as truſt in him are ſure
the land for to enjoy.

III.

For yet a little while and then
the wicked ſhall not be,
His place thou ſhalt conſider well
yet it thou ſhalt not ſee;
But by inheritance the earth
the meek ones ſhall poſſeſs:
They alſo ſhall delight themſelves
in an abundant peace.

The third Sunday in Lent.

PSALM XXXVII.

I.

THE Lord the juſt man's ſteps doth guide
and all his ways doth bleſs,
To ev'ry thing he takes in hand
God giveth good ſucceſs:
Tho' he do fall, yet he is ſure
not utterly to ſink:
For God upholds him with his hand
and from him will not ſhrink:

II.

For the ſalvation of the juſt
is from the Lord above,
He in the time of their diſtreſs
their ſtay and ſtrength doth prove:
And evermore delivers them
from bad men and unjuſt,
And ſtill will ſave them, therefore they
in him do put their truſt.

PSALM XXXIX.

The prophet here conſidering the ſhortneſs of life deſires to be acquainted with it more practically, in order that he may not be buſy about periſhing things and forget eternal, but may keep his faith and hope fixed on God. This is our one buſineſs all time. May we have it well done. Our hope entered on God in Chriſt, and our hearts ready to leave the world. O for a pilgrim's ſpirit! ſo ſhall we ſing the words aright. May great grace be upon us, that our affections may now be in heaven, and our converſation where Jeſus is ſitting at the right hand of God.

I. MINE

I.

MINE end, and measure of my days
O Lord, unto me show,
What is the same, that I thereby
my frailty well may know.

II.

Lo, thou my days an handbreadth mad'
mine age is in thine eye
As nothing: Sure each man at best
is wholly vanity.

III.

Sure each man walks in a vain show,
they vex themselves in vain:
He heaps up wealth and doth not know
to whom it shall pertain.

VI.

Therefore O Lord, what wait I for?
what help do I desire?
Truly my hope is ev'n in thee,
I thee alone require.

AFTERNOON.

Psalm XLIII.

This psalm is a prayer made in great trouble, re
ing seasonable grace to bear it with patience
then keeping down murmuring with the h
promised deliverance, waiting with faith u
should come. May we thus behave in every
We always stand in need of the light of God
sence with us, and the truth of his promises

good to us: These we should pray for without ceasing, and pray for them in order to keep up constant communion with God, which may be our support under our miseries, and may be the crown of all our comforts. Let us make the words our own, not doubting, but that he who has fulfilled them thousands of times will now hear and answer our prayer of faith.

I.

O Lord, send out thy light and truth
and lead me with thy grace,
Which may conduct me to thy hill,
and to thy dwelling place.

II.

Then shall I to thine altar go
with joy to worship there,
And with my heart give thanks to thee,
O God, my God most dear.

III.

Thy art thou then cast down my soul?
what should discourage thee?
And why with vexing thoughts art thou
disquieted in me?

IV.

I trust in God, for him to praise
good cause I yet shall have,
Of my person is the health,
my God who doth me save.

The fourth Sunday in Lent.

PSALM XLVI.

This is a ſong of triumph, in which believers having made God in Chriſt their refuge find themſelves ſafe from all enemies and dangers. Their God himſelf has put theſe words into their mouths that they may truſt, and not be afraid: For when he is their ſtrength, what ſhould ſhake their confidence? The ſinging of this pſalm has ſtilled many guilty fears, and has relieved many achin hearts. When any bad news was related to Luth he uſed to ſay—Come, let us ſing the forty-ſix pſalm, and fear nothing. It is indeed a divi antidote againſt the greateſt fears. May we e perience its truth and power by mixing faith w it to-day. May we ſo ſing, our hearts join with our tongues, as to find no reaſon to f from any quarter.

I.

GOD is our refuge and our ſtrength
in ſtraits a preſent aid;
Therefore altho' the earth remove
we will not be afraid.

II.

Tho' hills amidſt the ſea be caſt,
tho' waters roaring make
And troubled be, yea tho' the hills
by ſwelling ſeas do ſhake.

III.

Our God who is the Lord of hoſts
is ſtill upon our ſide,
The God of Jacob our refuge
for ever will abide.

IV.

To Father, Son and Holy Ghoſt,
eternal glory be,
As was, and is, and ſhall be ſtill,
to all eternity.

PSALM XLIX.

This pſalm has a moſt ſolemn preface, calling for the attention of all mankind. The truth to be propoſed is equally intereſting to all ſorts and conditions of men. It is this—No man can by any means redeem another; for if he be ever ſo rich or great he cannot pay the leaſt farthing for the ranſom of his own ſoul. Chriſt, and Chriſt alone is able to pay the full redemption price to infinite juſtice, and he has paid it. O moſt bleſſed truth! All that believe find redemption through his blood. They are led to renounce every hope but in his atonement, and it is their earneſt deſire to love the Lord Redeemer with growing affection. May this be our happy caſe. May we believe in his redemption, and bleſs him and praiſe him for it this day with joyful lips, and thankful hearts.

I.

HEAR this all people, and give ear,
All in the world that dwell,
both low and high, both rich and poor,
My mouth ſhall wiſdom tell,

II.

oe'er they be that in their wealth
heir confidence do pitch;
boaſt themſelves, becauſe they are
come exceeding rich;

III.

Yet none of theſe his brother can
redeem by any way,
Nor can he unto God for him
ſufficient ranſom pay:

IV.

His own ſoul's ranſom is too dear,
paid by him it can't be,
That ſtill he ſhould for ever live
and not corruption ſee.

AFTERNOON.

PSALM LVI.

The title of this pſalm is a good comment upon i
It runs thus—" To the beloved who prevail
" over the oppreſſion of the congregation
" ſtrangers, a pſalm to be engraved upon his mi
" when the Philiſtines held him faſt in Gath
Hence the prophet takes occaſion to ſpeak of
oppreſſion of the beloved Jeſus from the con
racy of Jews and Gentiles, of his confidence
victory from the word and promiſe of Jehov
and of his obtaining it. Every believer may
pect the ſame victory, and plead it upon the ſa
promiſe: Becauſe Jeſus Chriſt conquered, n
a private perſon, but as a ſurety for all his pe
His victory was theirs. O that we may, w
ſin or Satan, or wicked men riſe up againſ
put honor upon his word. By truſting in i
ſhall infallibly find it fulfilled: Yea, we ſha
joice in it, as they that find great ſpoil.
we praiſe him to-day for his word and faith
neſs, and ſing of them as of a foundation, w
cannot poſſibly fail thoſe who build upon it.

I. HA

I.

HAVE mercy, Lord, on me I pray,
for man would me devour:
He fighteth with me day by day
and troubleth me each hour.

II.

My foes do daily enterprise
to swallow me outright,
To fight against me many rise,
O thou most high of might.

III.

When they would make me sore afraid
with boasts and brags of pride,
I trust in thee alone for aid
by thee I will abide:

IV.

God's promise I do greatly praise,
O Lord, I trust to thee,
do not care nor fear at all
what flesh can do to me.

Fifth Sunday in Lent.

Psalm LVI.

I.

WHEN I do call upon thy name
my foes away do ſtart,
From hence I plainly do perceive
that God doth take my part.

II.

I glory in the word of God,
to praiſe it I accord,
With joy I will declare abroad
the promiſe of the Lord.

III.

I truſt in God the Lord and ſay
as I before began,
The Lord is my ſure help and ſtay,
I do not fear for man.

Psalm LVI

I.

I WILL perform with heart moſt free
my vows to God always,
And I, O Lord, all times to thee
will offer thanks and praiſe:

II.

For thou haſt brought my ſoul from de
and thou wilt ſtill ſecure
The life thou freely haſt preſerv'd,
and make my footſteps ſure.

III.

III.

That thus protected by thy pow'r
I may thy light enjoy,
And in the praiſes of my God
my endleſs days employ.

AFTERNOON.

Psalm LVII.

This pſalm is a prayer made in great trouble and in great faith. The prophet flees to the mercy and truth of God for ſafety and finds it. He thereupon bleſſes the Lord, and with enlarged heart praiſes and magnifies his great deliverer. Man is born to trouble. There is no eſcaping it. But Jeſus changes its nature, and turns it into a bleſſing. When ſin, the cauſe of trouble, is pardoned, and the conſcience is at peace with God, then all things work together for good. A ſcriptural perſuaſion of this ſets the heart at liberty, and the experience of it excites inward and outward melody. May the Spirit of love enable us in faith to flee to our God for refuge in every time of need, and then we ſhall ſing of his mercy and truth to his glory and to our comfort. May theſe ends be anſwered by our ſongs of praiſe this day.

I.

BE merciful to me, O God,
thy mercy unto me
do thou extend: Becauſe my ſoul
doth put her truſt in thee;

II.

Yea, in the ſhadow of thy wings
my refuge I will place,
Until theſe ſad calamities
do wholly overpaſs.

III.

My prayer I will cauſe to aſcend
unto the Lord moſt high,
To God, who doth all things for me
perform moſt perfectly.

IV.

From heav'n he ſhall ſend down, and me
from their reproach defend,
Who would devour me; God his truth
and mercy forth ſhall ſend.

V.

Be thou exalted very high
above the heav'ns, O God,
And let thy glory be advanc'd
o'er all the earth abroad.

Sunday next before Eaſter.

PSALM LVII.

I.

MY heart is ſet to bleſs the Lord
in him to joy always,
My heart would ever well accord
to ſing his glorious praiſe.

II.

Among the people I will tell
the goodneſs of my God,
And ſhew his praiſe that doth excell
in heathen lands abroad.

III.

Thy mercy, Lord, is magnify'd
as far as heav'n is high,
Thy truth as high as any ſtar,
that ſhineth in the ſky.

IV.

O thou exalt thyſelf, O God,
above the heav'ns moſt bright,
Exalted be thro' all the earth
thy glory and thy might.

PSALM LIX.

The ſubject is the ſame with the foregoing pſalm. A prayer—an anſwer—and thankfulneſs for the anſwer. Go, and do thou likewiſe. Pray in faith. Aſk and it ſhall be given. The promiſe

cannot fail.—"Call upon me in the time of "trouble, ſo I will hear thee, and thou ſhalt "glorify me." May he get himſelf glory from us this day.

I.

THE ſtrength that does our foes withſtand,
O Lord, doth come from thee,
Thou art, O God, my help at hand
an high tow'r unto me.

II.

The God of mercies plentiful
ſhall me with good prevent,
My God on thoſe who envy me
ſhall ſhew me his intent.

III.

Of thy great pow'r I'll ſing aloud,
at morn thy mercy praiſe,
For thou to me my refuge waſt
and tower in troublous days.

IV.

O God, thou art my ſtrength, I will
ſing praiſes unto thee,
For God is my defence, a God
of mercy unto me.

AFTERNOON.

PSALM LX.

This is a prayer made in faith. It was heard, anſwered. In every diſtreſs we ſhould take ſame method. We ſhould flee to God for ref

and we ſhould always find him a very preſent help. His promiſes in Chriſt cannot fail. What he hath ſpoken in his holineſs, he will infallibly fulfill: And we put honor upon his word, when we ſo rely upon it as to triumph, becauſe of its truth. May we ſing in this faith, not doubting but it ſhall be done unto us according to what our God hath promiſed.

I.

TO ſuch, O Lord, as fear thy name,
a banner thou doſt ſhew,
That they may triumph in the ſame,
becauſe thy word is true.

II.

That thy beloved people may
deliver'd be from thrall,
Save with the pow'r of thy right hand
and hear me when I call.

III.

Give aid, O Lord, and us relieve
from them who us diſdain,
The help which hoſts of men can give
is all but weak and vain.

IV.

But thro' our God we ſhall have might
to take great things in hand;
He will tread down and put to flight
all thoſe who us withſtand.

Good Friday.

PSALM XXII.

This pſalm treats of the ſufferings of Chriſt, and of the glory which ſhould follow, by the ſpreading of his goſpel, and by the ſetting up of his kingdom in the hearts of his willing people. Every circumſtance here mentioned has had its accompliſhment in the perſon of Chriſt, as the new teſtament has infallibly proved, and the reſt is receiving its accompliſhment in the preaching of the goſpel, and thereby bringing ſinners to believe in a crucified Jeſus.

Whoever has found redemption in the blood of the lamb will this day adore and bleſs him. Here is the ſubject of the day indited by the holy Spirit in proper words. Faith in Jeſus will enable us to apply them, and lead us to adore, with all the redeemed in earth and heaven, him that loved us and waſhed us from our ſins in his own blood and hath made us kings and prieſts to God and the Father: to him be glory for ever and ever. Amen—let every creature ſay, Amen.

I.

MY God, my God, wherefore doſt thou
forſake me utterly,
And helpeſt not, when I do make
my great complaint and cry?

II.

All day, my God, to thee I cry,
yet am not heard by thee,
And in the ſeaſon of the night
I cannot ſilent be.

III.

III.

All that me ſee, laugh me to ſcorn,
ſhoot out the lip do they,
They nod and ſhake their heads at me,
and mocking they do ſay,

IV.

This man did truſt in God that he
would free him by his might,
Let him deliver him, ſince he
had in him ſuch delight.

V.

Then, Lord, depart not now from me
in this my preſent grief,
Since I have none to be my help
my ſuccor and relief.

PSALM XXII.

I.

MY garments they divided have
in parts among them all,
And for my veſture they caſt lots
to whom it ſhould befall.

II.

Therefore, I pray thee, be not far
from me at my great need,
But rather ſince thou art my ſtrength
to help me, Lord, make ſpeed.

III.

Then ſhall I to my brethren all
thy majeſty record,
And in the church ſhall praiſe the name
of thee the living Lord.

AFTERNOON.

Psalm XXII.

I.

WITHIN the congregation great
my praiſe ſhall be of thee,
My vows before them who him fear
ſhall be perform'd by me.

II.

The meek ſhall eat and ſhall be fill'd,
they alſo praiſe ſhall give
Unto the Lord, who do him ſeek:
your heart ſhall ever live.

III.

The coaſts of all the earth ſhall praiſe
the Lord, and ſeek his grace;
The heathen folk ſhall worſhip all
before his glorious face.

IV.

The kingdom of the heathen folk
the Lord ſhall have therefore,
And he ſhall be their governor
and king for evermore.

Eſ

Eaſter Sunday.

PSALM CXVIII.

This is a day big with wonders. Chriſt the Lord is riſen. He has put away ſin, has ſubdued Satan, and death, and all our enemies, and we are met to ſhare with him in his victories. Here is an Eaſter hymn, to be ſung with thankſgiving to our triumphant Jeſus. It treats, as the new teſtament abundantly ſhews, of his ſufferings, his reſurrection, and of his entrance into his kingdom, whereby he became the head ſtone of the corner, uniting both Jews and Gentiles into one ſpiritual building. I have ſelected a paſſage out of it for the preſent exerciſe of our faith and gratitude. Its ſenſe is fixed by our Lord and his apoſtles. If we underſtand it as they did, and believe Chriſt to be riſen for our juſtification, we cannot but bleſs him, and praiſe him this day, reckoning ourſelves to be dead indeed unto ſin, but alive unto God in Jeſus Chriſt our Lord. May we ſing with hearts alive to him, triumphing in his complete and eternal ſalvation.

I.

THE ſtone which formerly among
the builders was refus'd,
now become the corner ſtone
and chiefly to be us'd.

II.

his was the mighty work of God,
t was the Lord's own fact,
d it is wondrous to behold
this great and noble act.

III. This

III.

This is the joyful day indeed
  which God himſelf hath wrought,
Let us be glad and joy therein,
  in voice in heart and thought.

IV.

Thou art my God I will confeſs
  and render thanks to thee,
Thou art my God and I will praiſe
  thy mercy towards me.

Psalm XVI.

The words of the pſalm, which follow, are ſpoken b
Chriſt in faith of his riſing from the dead, and the
are applied in this ſenſe by the apoſtle Peter: H
quotes them Acts ii. as a proof of its not bein
poſſible that Chriſt ſhould be holden of death
Since Chriſt the firſt fruits is riſen, ſo are a
who believe in him riſen already from the gra
of ſin, and they ſhall riſe one day from the gra
of death, when the laſt enemy ſhall be deſtroye
In this hope, which ſhould be full of glory and i
mortality, they ought to praiſe their riſen Jeſu
and in their ſongs to bleſs him to day and for ev

I.

I SET the Lord ſtill in my ſight
  and truſt him over all,
For he doth ſtand at my right hand,
  therefore I ſhall not fall.

II.

Becauſe of this my heart was glad
  and joy ſhall be expreſt,
Ev'n by my glory: and my fleſh
  in confidence ſhall reſt.

III. T

III.

Thou wilt not leave my ſoul in hell,
because thou loveſt me,
Nor yet will give thy holy one
corruption for to ſee;

IV.

But wilt ſhew me the path of life,
where there is joy in ſtore,
And where at thy right hand there are
pleaſures for evermore.

AFTERNOON.

Psalm XVIII.

This pſalm is applied to Chriſt in the New Teſtament. It treats of his death, his reſurrection, and his kingdom. The title explains it all: for it ſays, the pſalm was ſpoken by Chriſt upon his being delivered from the power of all his enemies, and from the power of the grave. This has been literally fulfilled in the perſon of Jeſus Chriſt. We are remembring the fact to day. May it be with thankful faith. May the ſinging of theſe lines tend to excite and improve it.

I.

THE pangs of death did compaſs me
and bound me ev'ry where,
The floods of the ungodly men
did put me in great fear.

II.

The ſorrows and the bonds of hell
were round about me ſet,
And for my life there was prepar'd
a deadly trapping net.

III.

I thus beſet with pain and grief
did pray to God for grace,
And he forthwith heard my complaint
out of his holy place.

IV.

He to a place where liberty
and room was, hath me brought,
Becauſe he took delight in me
he my deliv'rance wrought.

Eaſter Monday.

PSALM II.

St. Jerom ſays, he muſt be a very bold man, w
would dare to give any other interpretation of t
pſalm, than Peter has done in the Acts of t
Apoſtles. He and his beloved brother Paul h
quoted it ſeveral times. It conſiſts of three pa
according to which I have divided it.

Firſt, It deſcribes the oppoſition, which the ki
dom of Chriſt ſhould meet with from the g
ones of the world, and which would certa
bring deſtruction upon their own heads:
Herod, and Pontius Pilate and the people of
Jews found it: For

Secondly, Chriſt is in the Godhead omnipotent
eternal, but as God-man he had all powe
heaven and earth committed to him by the
cree of the ever-bleſſed Trinity, which took p
upon his reſurrection. Then as King-med

he was ſeated a prieſt on his throne, until all his enemies, death itſelf, be made his footſtool.

Thirdly, It being in vain to oppoſe ſuch an almighty Sovereign, kings and people are called upon to do him homage, to kiſs the Son and truſt in his royal care and love: Becauſe all ſuch are bleſſed of the Lord.

This pſalm ſhould be ſung with faith in his reſurrection, that being riſen with him we may ſhare in the bleſſings of his kingdom and glory. Our affections ſhould delight to be, where he is ſitting at the right hand of God, and we ſhould with grateful hearts acknowlege our ſubjection to our Lord and king.

I.

WHY did the Gentiles tumults raiſe
what rage was in their brain?
Why do the people ſtill contrive
a thing that is but vain?

II.

The kings and rulers of the earth
conſpire, and are all bent
Againſt the Lord, and Chriſt his Son,
whom he among us ſent.

III.

Shall we be bound to them, ſay they,
let all their bonds be broke,
And of their doctrine and their law
let us reject the yoke.

IV.

But God who ſits enthron'd on high
and ſees how they combine,
Does their conſpiring ſtrength defy
and mocks their vain deſign.

Eaſter

Eaſter Tueſday.

PSALM II.

I.

GOD in his anger ſhall reprove
their pride and ſcornful way,
And in his fury trouble them
and unto them ſhall ſay,

II.

Tho' madly you oppoſe my will
the king whom I ordain,
Whoſe throne is fixt on Sion's hill
ſhall there ſecurely reign.

III.

" Attend, O earth, while I declare
" God's uncontroul'd decree,
" Thou art my Son, this day my heir
" have I begotten thee.

IV.

" Aſk and receive thy full demands
" thine ſhall the heathen be,
" The utmoſt limits of the lands
" ſhall be poſſeſt by thee."

Wedneſday in Eaſter Week.

Psalm II.

I.

SEE that ye ſerve th' anointed Lord,
rulers and kings with fear,
ee that with rev'rence ye rejoice,
when ye to him draw near.

II.

ee that ye homage pay and kiſs
the Son without delay,
eaſt in his wrath ye ſuddenly
periſh from the right way.

III.

f once his wrath but little ſhall
be kindled in his breaſt,
hen only they who truſt in him
ſhall happy be and bleſt.

First Sunday after Easter.

Psalm LXII.

The prophet here rests his soul upon God. He ha
been in the foregoing psalms making many praye
and in this he declares his perfect confidence in be
ing heard and answered. In this faith he defi
his enemies, and excites himself to continue wai
ing upon God. He rejects all creature support
and relies wholly upon the power of the Almight
This is a most blessed lesson for us. May we le
it of him, who has practised it, and who alo
can teach it, even our great prophet. By h
word, and by his Spirit he can enable us to tr
him at all times and in all cases. The Lord gi
us this faith. The Lord increase it where it
given, that while we are now exercising it, w
may have fresh reason to thank him for it. O
an high song of faith to day. It would redou
much to the glory of a promise-keeping G
May he be greatly exalted, and then our so
will be greatly refreshed, in singing this psalm

I.

TRULY my soul with waiting hope
depends on God indeed,
My strength and my salvation do
from him alone proceed.

II.

He only my salvation is
and my strong rock is he;
He only is my sure defence,
much mov'd I shall not be.

III.

urely my ſoul doth whole depend
on God my chief deſire,
rom ev'ry ill me to defend
none but him I deſire.

Psalm LXII.

I.

OD only my ſalvation is
and my ſtrong rock is he,
e only is my ſure defence,
I ſhall not moved be.

II.

God my glory placed is
and my ſalvation ſure,
God the rock is of my ſtrength
my refuge moſt ſecure.

III.

put your truſt in him alway
ye folk with one accord,
ur out your hearts to him and ſay,
our truſt is in the Lord.

IV.

Father, Son, and holy Ghoſt,
the God whom we adore,
glory as it was, is now,
nd ſhall be evermore,

AFTERNOON.

Psalm LXII.

I.

SURELY mean men are vanity,
and great men are a lie;
In ballance laid, they wholly are
lighter than vanity.

II.

Truſt not in wrong and robbery,
let vain delights be gone,
Tho' riches in abundance flow.
Set not your hearts thereon.

III.

God hath it ſpoken once to me,
yea this I heard again,
That pow'r unto Almighty God
alone doth appertain.

IV.

Yea mercy alſo unto thee
belongs, O Lord, alone:
For thou according to his work
wilt reward ev'ry one.

The ſecond Sunday after Eaſter.

PSALM LXIII.

his pſalm contains the holy breathings of the pro-
phet after God and his ordinances. He thirſts for
the means of communion with God, remember-
ing what he had formerly found in them, and
eſpecially being now deprived of them, he longs
he more. May this appetite be ever keen in our
ſouls. May we hunger and thirſt night and day
after growing fellowſhip with God. If ever we
ad any taſt of its ſweetneſs, we ſhall then have
key to the pſalm. Our experience will open it
us. And may we find the deſires here expreſſed
our own breaſts. May we feel what the pro-
het did when he ſpake the words, and may we
e them to day to quicken the ſame deſires in all
r hearts.

I.

GOD, my God, I early ſeek
to come to thee in haſt,
ſoul and body both do long
d thirſt of thee to taſt:

II.

in this barren wilderneſs
here waters there are none,
eſh is parcht for thought of thee,
thee I wiſh alone:

III.

I thy pow'r may now behold,
brightneſs of thy face,
ave ſeen thee heretofore
in thy holy place.

IV.

Becauſe thy mercies far ſurmount
this life and wretched days,
My lips therefore ſhall give to thee
thine honor and thy praiſe.

PSALM LXIII.

I.

LORD, while I live I will not fail
to worſhip thee alway,
And in thy name I will lift up
my hands when I do pray.

II.

Ev'n as with marrow and with fat
my mouth ſhall filled be,
Then ſhall my mouth with joyful lips
ſing praiſes unto thee.

III.

When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night:

IV.

In ſhadow of thy wings I'll joy,
for thou my help haſt been;
My ſoul thee follows hard, and me
thy right hand doth ſuſtain.

AFTERNOON.

PSALM LXV.

The ſubject of this divine hymn is praiſe. It
for God in his Sion. The church will alway

him for pardoning sin, for bringing the pardoned sinner near to him, and for satisfying him with loving kindness. He will ever be glorified for his power to protect his church, and for his blessings conferred upon her, which are in the latter part of the psalm compared to the fruitful influences of the rain and shining of the heavens upon the earth. The redeemed of the Lord know how to sing this hymn. Their praise is always due, and they wish to pay it: They wait to do it at all times, but especially when called upon in the great congregation. May we offer up our sacrifice acceptably to day, even the fruit of our lips, giving thanks unto his name.

I.

PRAISE waits for thee in Sion, Lord,
to thee vows paid shall be,
thou that hearer art of prayer,
all flesh shall come to thee.

II.

iquities I must confess
against me do prevail,
t as for our rebellious sins
thou shalt forgive them all.

III.

st is the man whom thou dost choose,
nd mak'st approach to thee,
at he within thy courts, O Lord,
dweller still may be.

IV.

surely shall be satisfy'd
ith thine abundant grace,
with the goodness of thy house
'n thy most holy place.

The third Sunday after Easter.

Psalm LXV.

I.

O GOD our mighty Saviour
thou in thy righteousness,
By fearful works unto our prayers
thine answer dost express:

II.

Therefore the ends of all the earth
and those afar that be
Upon the sea, their confidence
will wholly place in thee.

III.

Who being girt with pow'r sets fast
by his great strength the hills,
Who noise of seas, noise of their waves,
and people's tumults stills.

IV.

The folk that dwell throughout the ear
shall fear thy signs to see,
Morning and ev'ning with great mirth
shall praises give to thee.

Psalm LXXI.

This is the prayer of a person in great distress, n
theless he places his perfect faith and hope in
yea he rejoices in the promises of deliver
Some take this psalm to be a plain prophe
Christ, in which his humiliation, and his

tation are treated of. Jerom and Auguſtine are of this opinion. The Syriac verſion calls it, "A "prophecy of the paſſion and reſurrection of "Chriſt." Through faith in him we ſee our intereſt in this pſalm, and can ſing of what he did and ſuffered, of what he was, and is, and is to us. The promiſes already fulfilled to him, are in him yea, and in him amen to all his members. May we ſing with believing hearts, loving and bleſſing him for all that he has done for us, and waiting in joyful hope for the glory that is to be revealed at the coming of our Lord Jeſus Chriſt.

I.

O LORD, my God, in all diſtreſs
my hope is whole in thee,
hen let no ſhame my ſoul oppreſs
nor once take hold on me:

II.

d let me in thy righteouſneſs
rom thee deliv'rance have,
uſe me eſcape, incline thine ear
nto me, and me ſave.

III.

thou my dwelling rock, to which
ever may reſort,
ou gav'ſt commandment me to ſave,
or thou'rt my rock and fort.

IV.

e me my God from wicked hands,
ands cruel and unjuſt;
thou, O Lord God, art my hope
nd from my youth my truſt.

AFTERNOON.

Psalm LXXI.

I.

LORD, I with patient hope will wait
on thee continually,
And yet with praiſes more and more
I will thee magnify.

II.

Thy righteouſneſs and ſalvation
my mouth abroad ſhall ſhow,
Ev'n all the day; for I thereof
the numbers do not know;

III.

And I will conſtantly go on
in ſtrength of God the Lord,
And thine own righteouſneſs, ev'n thine
alone I will record.

IV.

My lips ſhall much rejoice in thee
when I thy praiſes ſound,
My ſoul which thou redeemed haſt
with joy ſhall much abound.

The fourth Sunday after Easter.

PSALM LXXIII.

his psalm treats of a great temptation, arising from the prosperity of the wicked; from which the prophet was delivered, by considering their end, how soon they are cut down, and perish, whereas the righteous even in this life are happy in God, and most happy in him for ever. This he expresses for himself in the words before us. He found God his portion. He was satisfied. He was thankful. May we find the same. Trusting to our blessed Jesus, may we with some comfortable hope use the words for our own this day, and may we so grow in faith, that when heart and flesh, and life fail us, we may find God the strength of our heart and our portion for ever.

I.

WHAT thing is there, that I can wish
but thee in heav'n above?
rd, in the earth there nothing is
like thee that I can love.

II.

y flesh and spirit both do fail,
but God will me restore:
r of my heart he is the strength
and portion evermore.

III.

But lo, all ſuch as thee forſake
thou ſhalt deſtroy each one,
And thoſe who truſt in any thing
except in thee alone.

IV.

Therefore will I draw near to God,
and ever with him dwell,
In God alone I put my truſt,
his wonders I will tell.

PSALM LXXVII.

The prophet here gives thanks to God for hea
his prayer, even when he had been tempte
queſtion, whether God had not ſhut his ears,
would not vouchſafe him a gracious anſwer.
finds the tender mercies of his God ſtill the ſa
And therefore he reſolves to meditate on
wondrous works of God, and his dealings w
the children of men, for the increaſe of his f
and for the exerciſe of his thankfulneſs. H
is great encouragement to pray and praiſe. M
this example ſtir up both. May we ſing the w
in faith, and that will certainly excite gratit
We ſhall find the ears of our God open to
our requeſts, and he will give us reaſon to gl
him.

I.

I WITH my voice to God did cry,
who lent a gracious ear,
My voice I lifted up to God,
and he my pray'r did hear.

II. I

II.

I will remember the great works
performed by the Lord,
The wonders done of old by thee
I gladly will record.

III.

Also will of all thy works
my meditation make,
And of thy doings to discourse
great pleasure I will take.

IV.

Thou art a God who dost shew forth
thy wonders every hour,
And so dost make the people know
thine own almighty power.

AFTERNOON.

PSALM LXXIX.

The church here is in great affliction, and God delays to help. This makes prayer more fervent, and especially for the pardon of those sins, which were the cause of the present affliction. Every day we ask—*forgive us our trespasses*, &c: Because every day we want forgiveness, a fresh application of the blood of sprinkling, which having received by faith then we can join in praising God as the church here does. May the same mercy excite in us the same gratitude; and may it be abundant in our hearts this day to the glory of a pardon-forgiving God.

I.

HOW long, Lord, ſhall thine anger laſt
wilt thou ſtill keep the ſame:
And ſhall thy fervent jealouſy
burn like unto a flame?

II.

Againſt us mind not former ſins,
thy tender mercies ſhow,
Let them prevent us ſpeedily:
for we're brought very low.

III.

For thy name's glory help us Lord,
who haſt our Saviour been,
Deliver us for thy name's ſake;
O purge away our ſin.

IV.

So we thy flock and paſture ſheep
will praiſe thee evermore,
And teach all ages how to keep
for thee like praiſe in ſtore.

The fifth Sunday after Easter.

PSALM LXXXIV.

The prophet having tasted that the Lord is gracious, here expresses the fervent desires of his heart after growing communion with him in the place and means of his appointment. He vehemently longs for public ordinances, and the divine presence in them, arising from the sense he had of their happiness, who enjoyed those privileges. He prays for the Messiah's sake to be one of them. This is a very delightful psalm. It is adapted to all ages of the church, and expresses the sentiments of true believers, especially if for some time they have been kept from the ordinances. Blessed be God for the means of grace, and for his Spirit in them. May we find more of his influence in them daily. While we sing the words may he enable us to mix faith with them, so that every privilege here mentioned may be ours, and may become in experience a matter of praise.

I.

HOW pleasant is thy dwelling place
O Lord of hosts of me!
e tabernacles of thy grace
ow pleasant Lord they be!

II.

y thirsty soul longs veh'mently,
ea faints thy courts to see,
very heart and flesh cry out,
O living God for thee.

III. O

III.

O they be bleſſed, who may dwell
within thy houſe always:
For they all times thy facts do tell
and ever give thee praiſe.

IV.

Yea, bleſſed ſure likewiſe are they
whoſe ſtay and ſtrength thou art,
Who to thy houſe do mind the way,
and ſeek thee with their heart.

Psalm LXXXIV.

I.

AS they go through the thirſty vale
they dig up fountains ſtill,
That as a ſpring it does appear,
and thou their pools doſt fill.

II.

So they from ſtrength unwearied go
ſtill forward unto ſtrength,
Until in Sion they appear
before the Lord at length.

III.

O Lord of hoſts to me give heed
and hearken to my cry,
And let it come into thine ears
O Jacob's God moſt high.

IV.

IV.

O God our ſhield of thy good grace
look on me and draw near,
Behold me in the lovely face
of thine anointed dear.

AFTERNOON.

Psalm LXXXIV.

I.

O LORD, within thy courts one day
is better to abide,
Than other where to dwell or ſtay
a thouſand days beſide:

II.

Much rather had I keep a door
within the houſe of God,
Than in the tents of wickedneſs
to ſettle mine abode.

III.

For God the Lord, our ſun and ſhield,
will grace and glory give,
And no good thing will he withhold
from them who purely live.

IV.

O Lord of hoſts that man is bleſt,
and proſp'rous ſure is he,
Who is perſuaded in his breaſt
to truſt all times in thee.

Aſcenſion Day.

PSALM XXIV.

In this pſalm the holy Ghoſt by the mouth of David deſcribes the Lord Chriſt, the maker of all worlds viſible and inviſible. He gives us the character of this univerſal king, as he was God manifeſt in the fleſh: And then relates the fulfillment to him of every covenant engagement. After he had drank of the brook in the way his head was lifted up. He aſcended up on high leading captivity captive, and went with great triumph into his kingdom. This is deſcribed in language worthy of the author and of the ſubject. The ideas are truly ſublime. The king of glory is ſet forth in a manner ſuited to excite the faith and to warm the affections of his people. May the divine inſpirer of this hymn open our hearts to receive the king of glory, that we may be happy in ſinging his praiſes to-day and for ever.

I.

YE gates and everlaſting doors
lift up your heads on high,
Then ſhall the king of glory come
ent'ring triumphantly.

II.

But who of glory is the king?
the mighty Lord is this,
Ev'n that ſame Lord, who great in might
and ſtrong in battle is.

III.

III.

Ye gates and everlaſting doors
lift up your heads on high,
Then ſhall the king of glory come
ent'ring triumphantly.

IV.

Who is the king of glory? who?
the Lord of hoſts renown'd,
Of glory he alone is king,
who is with glory crown'd.

PSALM XLVII.

This pſalm deſcribes the kingdom of Chriſt, which ruleth over all, Gentiles as well as Jews: for they are both here called upon to acknowlege his ſovereignty and to rejoice in it. He is aſcended up on high: he has all power in heaven and earth to gather together, and to protect his people, and he will give them reaſon to praiſe him for ever and ever. This hymn was written to excite their joy in the Lord. Every word contains matter of praiſe, and ſhould lead them to rejoice in their God and king. May we take up the hymn in faith, that as he is aſcended into the heavens, ſo we may alſo in heart and mind thither aſcend, and may dwell today with pure delight on the ſubject of his praiſes, joining all his redeemed in exalting, as highly as we can, the great king of heaven and earth.

I.

OUR God aſcended up on high
with ſhouts of joyful noiſe,
The Lord goes up above the ſky
with trumpets royal voice.

II. Sing

II.

Sing praiſes to our God, ſing praiſe,
ſing praiſes to our king,
For God is king of all the earth,
all ſkilful praiſes ſing.

III.

God o'er the heathen reigns and ſits
upon his holy throne;
The princes of the people have
themſelves join'd ev'ry one

IV.

To Abram's people: For our God
who is exalted high,
As with a buckler doth defend
his church continually.

Sunday after Aſcenſion Day.

PSALM XLVII.

See page 265.

I.

YE people all with one accord
clap hands, ſhout and rejoice,
Be glad and ſing unto the Lord
with ſweet and pleaſant voice.

II.

For high he is and to be fear'd,
his wonders manifold,
A mighty king he is likewiſe
in all the world extoll'd.

III.

The heathen people under us
he ſurely ſhall ſubdue,
And all the nations he ſhall make
under our feet to bow.

GLORIA PATRI,

PSALM XCIII.

This pſalm deſcribes the kingdom of the Lord Chriſt. It is ſhort, but full; containing the praiſes of his government for its majeſty, power, and holineſs. These are celebrated from ſome of his royal acts, ſuch as his eſtabliſhing the courſe of nature, out of which

which it cannot be turned by any hand, but his own, and his eſtabliſhing his church upon a rock againſt which let the multitude rage, and the hoſts of hell combine, yet ſhall they not prevail. His throne is from everlaſting, out of the reach of all oppoſition. His church ſhall find his teſtimonies faithful in every word, and he will according to his teſtimonies keep it by his mighty power, till it be perfected in holineſs for evermore.

The ſubjects of this kingdom partakers of righteouſneſs, peace and joy in the holy Ghoſt, are here called upon to ſing the praiſes of their ſovereign Lord. It becometh them well to be thankful. Every expreſſion of gratitude is their privilege and the homage which he requires of them. May our hearts adore him and bleſs him, while we utter his praiſes with our lips. O holy and eternal Spirit glorify Jeſus in our ſongs this day.

I.

THE Lord doth reign and cloath'd is he
with majeſty moſt bright,
His works do ſhew him cloath'd to be,
and girt about with might:

II.

The Lord alſo the world hath made
and formed it moſt ſure,
No might can make it change its courſe,
at ſtay it doth endure.

III.

Or e'er the earth was made or wrought
thy throne was ſet before,
Beyond all time that can be thought
thou haſt been evermore.

AFTE

AFTERNOON.

Psalm XCIII.

I.

THE floods, O Lord, have lifted up,
have lifted up their voice,
The floods have lifted up their waves,
and made a mighty noiſe;

II.

But yet the Lord who is on high
is mightier by far,
Than noiſe of many waters is
or greateſt billows are.

III.

Thy teſtimonies ev'ry one
in faithfulneſs excell,
And holineſs for ever Lord
within thine houſe doth dwell.

IV.

To Father, Son, and holy Ghoſt,
the God whom we adore,
Be glory as it was, is now,
and ſhall be evermore,

Whitſunday.

PSALM XLVIII.

This is a deſcription of the victory of Jeſus over all his enemies and ours. Having conquered ſin, and the world, and Satan, and having triumphed glorioufly over death and the grave, he aſcended on high leading captivity captive, and he received gifts for men, which he beſtowed upon them abundantly on the day of pentecoſt. Then he demonſtrated that he was head over all things to the church, by giving his miniſters every needful gift and grace of the holy Spirit to gather in his people, and to build them up in their moſt holy faith. Still his hand is not ſhortened. He has the ſame gifts for men, yea for the rebellious. May he beſtow them on us this day. Lord, give us thy Spirit; that he may teſtify of thee to us, and may glorify thee in us and by us. If he has indeed enabled us to receive thee by true faith, and we can call thee Lord by the holy Ghoſt, may he awake in us every grateful ſentiment. May we join with all the church to day in bleſſing the Lord the Spirit for bringing us into fellowſhip with the Father and the Son. May he continue and increaſe this holy fellowſhip, till it be perfected in full enjoyment of the Father's love in Jeſus, to whom all glory for ever and ever. Amen.

I.

LET righteous men in God be glad,
let them before his ſight
Be very joyful, yea let them
rejoice with all their might.

II.

II.

To God ſing, to his name ſing praiſe,
extoll him with your voice,
Who rides on heav'n by his name Jah
before his face rejoice.

III.

The ſame is he that is above
within his holy place,
The father of the fatherleſs
and judge of widow's caſe.

IV.

Houſes and iſſue both he gives
unto the comfortleſs,
He brings the bondmen out of thrall
and rebels to diſtreſs.

Psalm LXVIII.

I.

THOU didſt, O Lord, aſcend on high
and captive lead them all,
Who in time paſt thy choſen flock
in bondage did enthrall,

II.

Thou haſt received gifts for men
ev'n for thine enemies,
Into the end that God the Lord
might dwell with them likewiſe.

III. Now

III.

Now praiſed be the Lord for that
he pours on us ſuch grace,
From day to day he is the God
both of our health and peace.

IV.

He is the God from whom alone
ſalvation we obtain,
And to the Lord Jehovah ſhall
death's iſſues appertain.

AFTERNOON.

Psalm LXVIII.

I.

O ALL ye kingdoms of the earth
ſing praiſes to this king:
For he is Lord that ruleth all,
unto him praiſes ſing.

II.

To him that rides on heav'n of heav'ns,
which he of old did found,
Lo, he ſends out his voice, a voice
in might which doth abound.

III.

Therefore the ſtrength of Iſrael
aſcribe to God on high,
Whoſe mighty power doth far extend
above the cloudy ſky.

IV.

O God for thy great holineſs
thou'rt fear'd for evermore,
The God of Iſr'el gives us ſtrength,
let us his name adore.

Whitſun Monday.

PSALM XLVIII.

In this moſt glorious pſalm the church triumphs in her almighty Saviour. He puts his own beauty on her, gives her many invaluable privileges, keeps her ſafe from all her enemies; but in this ſhe chiefly rejoices, that God is in the midſt of her, well-known to be a ſure refuge. This is alſo our ground of rejoicing to-day. The ſame Lord is ſtill preſent with us by his Spirit, and we now wait on him hoping to find him in his houſe and ordinances. May his good Spirit help us to ſing in faith. May we make the words our own; ſo that while we praiſe our God for his preſence with his church, he may give us freſh reaſon to praiſe him.

I.

O LORD, we wait and do depend
on thy good help and grace,
For which we do all times attend
within thy holy place.

II.

Lord, according to thy name
thro' all the earth's thy praiſe,
And thy right hand, O Lord is full
of righteouſneſs always.

III. To

III.

To Father, Son, and holy Ghoſt,
the God whom we adore,
Be glory as it was, is now,
and ſhall be evermore.

Whitſun Tueſday.

PSALM CXLIII.

This is a prayer for the direction of the good Spirit of God in order to be ſtrengthened under the croſs and to be led and comforted in the way of obedience. We want the ſame Spirit for the ſame purpoſes. May we aſk to-day in faith, nothing wavering. And when we make the words our own, ſinging them with a ſenſe of our ſtanding in need of the influence of the holy Spirit every moment, may we rely upon his faithfulneſs, who put the words in our mouths, that he will fulfil them, and grant us our hearts deſire.

I.

TEACH me the way that I ſhould walk,
I lift my ſoul to thee,
Lord, free me from my foes: I flee
to thee to protect me.

II.

Thou art my God, thy righteous will
inſtruct me to obey,
Let thy good Spirit ſafely lead
my ſoul in the right way.

III.

Revive and comfort me, O Lord,
ev'n for thine own name's ſake,
And do thou for thy righteouſneſs
my ſoul from trouble take.

Wedneſ

Wedneſday in Whitſun Week.

PSALM XLVI.

n this pſalm the church triumphs in her ſafety in a covenant God. Believers have no reaſon to fear from any inward or outward troubles: Becauſe God is their refuge and ſtrength. And the grace of his Spirit, which comes through Chriſt, is always ready to help in every time of need. This grace is throughout the ſcriptures compared to water: For what water is to animal life, that is the holy Spirit to ſpiritual life. He refreſhes, comforts, makes glad the inhabitants of the city of God. He is always preſent with them, almighty to help, and that right early, in the beſt time, and in the beſt way. May this river of the water of life revive our hearts to day. While we are ſinging of its gladdening ſtreams may the holy Ghoſt give us joy and peace in believing.

I.

A RIVER is, whoſe ſtreams do glad
the city of our God;
e holy place wherein the Lord
moſt high has his abode:

II.

d in the midſt of her doth dwell
othing ſhall her remove,
e Lord to her an helper will
nd that right early prove.

III.

Father, Son and holy Ghoſt,
e God whom we adore,
lory as it was, is now,
d ſhall be evermore.

Trinity Sunday.

PSALM XLV. ver. 6. 7.

The pſalmiſt in theſe words gives us a plain teſtimon
for the perſonality in the Godhead. The Fathe
ſpeaks to the Son, and calls him God, yea, whe
he bringeth his firſt-begotten into the world
our nature, upon whom the holy Spirit is poure
For the oil of gladneſs here mentioned is t
unction of the holy One, which Jeſus had wit
out meaſure. This oil was poured upon the he
of our great high prieſt, that it might flow do
to the ſkirts of his cloathing, and that the low
of his members might partake of it. May
partake of this unction to day. May the Sp
of wiſdom teach us the ſaving knowlege of
Father and of the Son, that by truſting to
Son's ſalvation we may experience the Fath
love, and may have fellowſhip with the ete
Three in grace and glory. Of this may we
to day with ſtedfaſt faith, and with rejoicing h

I.

FOR ever and for ever is
O God, thy throne of might:
The ſceptre of thy kingdom is
a ſceptre that is right:

II.

Thou loveſt right, and hateſt ill,
thee, God, thy God therefore
Anointed hath with oil of joy
thy fellows far before.

III

III.

To Father, Son, and holy Ghoſt,
the God whom we adore,
Be glory as it was, is now,
and ſhall be evermore.

PSALM CX.

ee what was ſaid of this pſalm on the Sunday after Chriſtmas. The two firſt verſes give clear proof of the perſonality in the Godhead, and of the divinity of Jeſus Chriſt. "Jehovah ſaid to my Lord," the Father to the Son, as Chriſt himſelf explains it, Matt. xxii. and this David ſpake by the Spirit, as Chriſt there aſſerts. Here are the three perſons in their covenant characters—the Father ordaining the Son to be head over all things to the church, and the holy Spirit ſanctifying the manhood of Chriſt for this office. Thus he was every way qualified for it being perfect God and perfect man. He was David's ſon, and alſo David's Lord. His ſon as man; his Lord as God-man—God over all bleſſed for ever. Thanks be to him, he has been, according to the ſcriptures, born of the houſe and lineage of David—he has lived and died for his people—and he is now upon his throne, the object of worſhip for ſaints and angels. They are now adoring and bleſſing God and the Lamb. for a ſong of praiſe ſomething like theirs. Come holy Ghoſt, teſtify to us of Jeſus. Enable us to ſubmit to the Father's decree concerning him. Let us willingly take Jeſus for our Lord, and live ſafe and happy under his government, not doubting but that as he has fulfilled this pſalm in his own perſon he will alſo fulfill it in ours, and to his eternal glory he will put all our enemies under our feet.

I.

JEHOVAH ſaid unto my Lord,
ſit thou at my right hand
Till I have made thy foes a ſtool
whereon thy feet ſhall ſtand.

II.

The Lord ſhall out of Sion ſend
the ſceptre of thy might,
Amidſt thy greateſt foes ſhal. thou
be ruler in their ſight.

III.

To Father, Son, and holy Ghoſt
the God whom we adore,
Be glory as it was, is now,
and ſhall be evermore.

AFTERNOON.

Psalm CIV.

The pſalmiſt here calls upon his own ſoul to pr
God for his great works of creation and provide
He made, he ſupports all nature: He gives
breath of life, and food, and every thing needf
all his creatures. In the verſes before us the S
of God is conſidered as the breath of ſpiritual
the giver of ſpiritual food, and of every thing n
ful to the new creature in Chriſt Jeſus. Wha
air and elements of this world are to animal
is he to ſpiritual life. Whoever is born of the S
is his new creation. The Spirit of God hath
him, and the breath of the Almighty hath
him life. And the Lord and giver of this life
the Godhead, uncreate, incomprehenſible,
nal, almighty, Lord and God, equal in ever
ſection with the Father, and the Son, and a
the object of prayer and praiſe, and of eve
of worſhip. If he has indeed quickened us

given us the faculties of the new man, may we uſe them to his glory this day. If we have through him fellowſhip with the Father and the Son, everlaſting praiſe be to him for thoſe wonders, which he hath done for us.

I.

ALL things on thee wait,
thou doſt them relieve,
nd thou in due time
full well doſt them feed.
nd when it doth pleaſe thee
the ſame for to give,
hey gather full gladly
thoſe things which they need.

II.

hou open'ſt thy hand
and they find ſuch grace,
hat they with good things
are filled we ſee,
t ſore they are troubled
f thou hide thy face,
if thou their breath take
vile duſt then they be:

III.

ain when thy Spirit
rom thee doth proceed
things to appoint
nd what ſhall enſue,
n are they created
s thou haſt decreed,
doſt by thy goodneſs
ine image renew.

The first Sunday after Trinity.

PSALM LXXXVI.

The prophet, perſuaded he ſhould be heard, prays f
grace to bring him to the knowlege of the trut
and to keep his heart always influenced by the fe
of God, and he declares his readineſs to than
him for the ſame. May we truſting to his lo
and power now aſk for the ſame grace. "A
"and ye ſhall have"—encouraged by this promi
let us aſk to be guided into all truth, and to
according to it with an holy fear of offending
good God. This prayer of faith cannot be in va
Our petitions will be followed with praiſe.

I.

O LORD, to thee when I do pray,
regard and give an ear,
Mark well the words which I do ſay,
all my petitions hear.

II.

O teach me, Lord, thy way, and I
ſhall in thy truth proceed,
Unite my heart to thee ſo nigh,
that I thy name may dread.

III.

To thee will I give thanks and praiſe,
O Lord, with my whole heart,
And glorify thy name always,
becauſe my God thou art.

Pſ

Psalm LXXXIX.

This pſalm is the ſum and ſubſtance of the bible. It contains a lively deſcription of the covenant of the Father and of the Son. The holy Ghoſt by the mouth of David propoſes the ſubject in the two firſt verſes. The Father ſpeaks to the Son 3d and 4th verſes: Then the prophet to the 19th. The Father to the Son from the 19th to the 38th, and then the prophet to the end. Theſe are the ſure mercies of David, to which the apoſtle refers, Acts xiii. and theſe are the burden of all our ſongs of praiſe—the Father's covenant engagement with his Son, and ratified with his oath, as ver. 3. and his unchangeable purpoſes concerning Chriſt, and all his: For when theſe mercies are applied by the holy Spirit and made ours by believing, then we have the new ſong put into our hearts, and mouths, which the church militant and triumphant is uſing. May the holy Spirit explain this pſalm to day, and for the confirmation of our faith teach us what is here ſaid of the power and faithfulneſs of God to fulfill his promiſes, even when outward providences would lead one to doubt, whether his covenant was ordered in all things and ſure. The words require much faith and gratitude. To be ſung aright the heart ſhould be duly affected with a ſenſe of God's mercy and truth. May we ſing with David's ſpirit, aſcribing all the glory of covenant bleſſings to free grace and ſovereign love.

I.

TO ſing the mercies of the Lord
my tongue ſhall never ſpare,
y mouth from age to age accords
hy truth for to declare.

II.

For mercy ſhall be built, ſaid I,
for ever to endure,
Thy faithfulneſs ev'n in the heav'ns
thou wilt eſtabliſh ſure.

III.

With mine elect, ſaith God, have I
a faithful cov'nant made,
And ſworn to my beloved Son
having to him thus ſaid,

IV.

I will thy ſeed eſtabliſh ſure
for ever to remain,
And will to generations all
thy throne build and maintain.

AFTERNOON.

Psalm LXXXIX.

I.

THE heav'ns do ſhew with joy and mi
thy wond'rous works, O Lord,
Thy ſaints within thy church on earth
thy faithfulneſs record.

II.

For who in heav'n may with the Lord
at all himſelf compare,
Who is like God among the ſons
of thoſe that mighty are?

III. G

III.

Great fear in meeting of the ſaints
is due unto the Lord:
And he of all about him ſhould
with rev'rence be ador'd.

IV.

Lord God of hoſts in all the world
what one is like to thee?
On ev'ry ſide, moſt mighty Lord
thy truth is ſeen to be.

The ſecond Sunday after Trinity.

PSALM LXXXIX.

I.

IF that his ſons forſake my law
and do begin to ſwerve,
And of my judgments have no awe,
and will them not obſerve;

II.

Then with the rod will I begin
their doings to amend;
And ſo will ſcourge them from their ſin
whenever they offend.

III.

But yet my mercy and goodneſs
I will not take away
From him, nor let my faithfulneſs
in any wiſe decay.

IV.

But ſure my cov'nant I will hold
with all that I have ſpoke,
No word the which my lips have told
ſhall alter'd be or broke.

V.

For this all praiſe be unto thee,
O God, the Lord moſt high,
From this time forth for evermore,
Amen, Amen ſay I.

PSALM XC.

This is a pſalm of Moſes the man of God, in whoſe days ſinging was in uſe in the church, and has been ever ſince. He deſcribes the ſhortneſs of life and prays for wiſdom from above to teach him how to redeem the time, becauſe the days were ſhort and evil. This ſhould be our daily prayer. The Lord give us grace ſo to uſe thoſe flying moments, that we may be prepared to die. This is our one great leſſon. We have lived to no purpoſe, till we have learnt it. If we have not yet begun, may the Lord now ſet us about it in earneſt. And if he has made us wiſe unto ſalvation, then we ſhall aſcribe all the praiſe to our divine teacher, who will be our guide in life and death, and our God for ever.

I.

O LORD, a thouſand years appear
no more before thy ſight
Than yeſterday, when it is paſt,
or than a watch by night.

II.

Or in thine anger all our days
do paſs unto an end,
And as a tale that hath been told,
ſo we our years do ſpend.

III.

Threeſcore and ten years do ſum up
our days and years, we ſee,
And if by reaſon of more ſtrength
in ſome fourſcore they be,

IV. Yet

IV.

Yet doth the ſtrength of ſuch old men
but grief and labor prove,
For it is ſoon cut off, and we
fly hence, and ſoon remove.

AFTERNOON.

Psalm XC.

I.

LORD, teach us then to number well
our few days which remain,
That ſo we may our hearts apply
true wiſdom to attain.

II.

O with thy tender mercies, Lord,
us early ſatisfy;
So we ſhall all our days rejoice
and ſtill be glad in thee.

III.

According as the days have been
wherein we grief have had,
And years wherein we ill have ſeen,
ſo do thou make us glad.

The third Sunday after Trinity.

Psalm XCI.

St. Auguſtine ſays this pſalm relates to the temptations of Chriſt, with promiſes of perfect deliverance from them all. In him it has received its accompliſhment. He was protected and kept through life, and though he was tempted in every way, by which Satan had prevailed, yet he overcame in every aſſault, and was more than conqueror. He triumphed over death, and over the great dragon, as ver. 13. he is aſcended and ſet up on high on the throne of glory, where he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hands, as in the laſt words of the pſalm. To them who believe this pſalm is precious, exceeding precious: For it is made up of rich free promiſes, already fulfilled in Chriſt, and he is engaged to ſee them fulfilled to all his people. O that we may put honor to day upon his word and arm, and then we ſhall ſhare with him in the bleſſings here mentioned. He will keep us ſafe from evil, and from the evil one, yea from the fear of evil, and he will give us grace and glory. God help us ſo to believe, that we may exalt him to day with as high a note of praiſe, as ever he had from this earth. May the holy Ghoſt now glorify him in our hearts, that all within us may bleſs the name of our God.

I.

HE that within the ſecret place
of God moſt high doth dwell,
nder the ſhadow of his grace
th' almighty keeps him well.

II. Thou

II.

Thou art my hope, and my ſtrong hold
I to the Lord will ſay,
My God he is, in him will I
my whole affiance ſtay.

III.

Aſſuredly he ſhall thee ſave
and give deliverance
From cunning tempters ſnare, and from
the noiſom peſtilence.

IV.

His feathers ſhall thee hide, thy truſt
under his wings ſhall be;
His faithfulneſs ſhall be a ſhield
and buckler unto thee.

Psalm XCI.

I.

THOU ſhalt not need to be afraid
for terrors of the night,
Nor for the arrow that doth fly
by day, while it is light:

II.

Nor for the peſtilence which walks
in darkneſs ſecretly,
Nor for deſtruction that doth wait
at noon day openly.

III. T

III.

Tho' at thy ſide as thou doſt ſtand,
a thouſand dead ſhould be,
Ten thouſand more at thy right hand,
yet ſtill ſhalt thou be free.

IV.

No evil ſhalt thou need to fear,
with thee it ſhall go well,
No plague ſhall ever once come near
the houſe where thou doſt dwell.

AFTERNOON.

Psalm XCI.

I.

BECAUSE he ſet his love on me
I'll ſave him by my might,
I'll him advance, becauſe that he
hath known my name aright.

II.

When he for help to me doth call
an anſwer I will give,
And from his grief I will him take
in glory for to live.

III.

With length of endleſs days I will
him fully ſatisfy,
And my ſalvation I will ſhew
to him aſſuredly.

Gloria Patri.

The fourth Sunday after Trinity.

Psalm XCII.

This pſalm was compoſed, as the title ſhews, for the uſe of the church in praiſing God every ſabbath, and the Rabbi's ſay, it was commonly ſung on that day in the ſanctuary. It deſcribes the employment of this holy ſeaſon, which is to admire and adore the Lord for his works, to praiſe him for them with ſinging pſalms morning and evening, particularly for the great work of redemption. This is the buſineſs of the Lord's day. By believing we enter into reſt, and keep the chriſtian ſabbath. For we enjoy the works of Jeſus, and ceaſing from our own works we glory in his. May the holy Spirit anoint us to day with freſh oil in every ordinance, that we may be growing and flouriſhing chriſtians, like the palm tree in ſtrength, and ſhooting up like the cedar. May we improve in faith and love, and ſing with lively hope of the perfect fulfilling of this hymn in that ſabbath which remaineth for the people of God.

I.

IT is a thing both good and meet
to give thanks to the Lord,
And to thy name, O thou moſt high,
to ſing with one accord:

II.

Thy loving kindneſs to ſhew forth
when ſhines the morning light,
And to declare thy faithfulneſs
with pleaſure ev'ry night.

III. F

III.

For thou haſt made me to rejoice
in things ſo wrought by thee,
That I do triumph in my heart
thy handy works to ſee.

IV.

O Lord, how glorious, and how great
are thy works round about,
So deeply are thy counſels form'd
that none can find them out.

Psalm XCII.

I.

JUST like the palm tree flouriſhing
ſhall be the r[illegible]teous one,
He ſhall like to the cedar grow
that is in Lebanon.

II.

Thoſe who within the houſe of God
are planted by his grace
Shall grow up faſt, and flouriſh well
within his holy place.

III.

And in old age when others fade,
they fruit ſtill forth ſhall bring:
They ſhall be fat, and full of ſap
and always flouriſhing.

IV.

To ſhew that upright is the Lord,
he is a rock to me:
And he from all unrighteouſneſs
is altogether free.

AFTERNOON.

Psalm XCIV.

The prophet here treats of the perſecutors of t
church. He prays to God to appear for his peop
he reproves their enemies, and then, in the wo
which I have ſelected, he comforts the perſecute
ſhewing them ſome of the benefits of ſufferi
ſuch as—it is the correction of a Father—it is
teach them the Father's will—it is to lead th
to ſweet reſt, when the perſecutors ſhall fall i
their own pit—it is to exerciſe faith in God's u
changeable love to them—and ſo to convi
them, that judgment is returned to righteouſn
when God the righteous judge ſhall deliver the
and puniſh their enemies.

Such is the profit of the Father's rod. Faith in Je
under it will certainly bring theſe bleſſings fr
it. May we know the rod, and kiſs it. Althou
it be grievous to the fleſh, yet may patience h
its perfect work, till we reap the peaceable fru
of righteouſneſs. Happy are the people, who
in ſuch a caſe; yea thrice happy are we, if
can with faith and patience pray and ſing to da
"Thy will be done."

I.

BLEST is the man whom thou, O Lord,
in kindneſs doſt chaſtiſe,
And by thy holy law to walk
doſt lovingly adviſe.

II.

This man ſhall find reſt to his ſoul
in ſeaſons of diſtreſs,
While God prepares a pit for thoſe,
who wilfully tranſgreſs.

III.

For from his people God will not
his favour wholly take,
Thoſe of his own inheritance
he never will forſake.

IV.

The world ſhall then confeſs thee juſt
in all that thou haſt done;
And thoſe who chooſe thine upright ways
ſhall in thoſe paths go on.

The fifth Sunday after Trinity.

PSALM XCVII.

This pſalm has been applied to Chriſt in the new teſtament. It is ſo plain a deſcription of his kingdom, that commentators with one conſent have taken it in this ſenſe. His happy ſubjects are called upon to be glad in him. The multitude of the iſles and Great Britain among them, ſhould be joyful in their king. He ruleth over all; with a rod of iron, almighty to deſtroy his enemies, but with a ſceptre of love to guide, protect, and bleſs his willing people. What he makes them in their hearts, tempers, and lives is here deſcribed. May we find the marks upon ourſelves! May we love our king, fear him and ſerve him out of love, and then we ſhall find his kingdom to be righteouſneſs and peace and joy in the holy Ghoſt. Happy are the people, who are in ſuch a caſe, yea thrice happy are they, who can now ſing his praiſes rejoicing in the Lord their king.

I.

JEHOVAH reigns, for which the earth
may ſing with pleaſant voice,
Alſo the iſles with thankful mirth
may triumph and rejoice.

II.

For thou, O Lord, art high above
all things on earth that are,
Above all other gods thou art
exalted very far.

III. Ha

III.

Hate ill, all ye that love the Lord:
his ſaints ſouls keepeth he,
And from the hands of wicked men
he ſets them ſafe and free.

IV.

Unto the righteous there is ſown,
like ſeed, a joyful light,
And gladneſs ſown is for all thoſe,
who are in heart upright.

V.

Ye righteous in the Lord rejoice:
expreſs your thankfulneſs,
When ye into your memory
do call his holineſs.

PSALM CII.

There can be no doubt of whom this pſalm treats: Becauſe it is applied by an infallible expoſitor. St. Paul quotes it in proof of the Godhead and eternity of Chriſt—of his being the creator of heaven and earth,—and of his being without variableneſs or ſhadow of turning, yea when heaven and earth ſhall paſs away, and he ſhall fold them up like a ſcroll, even then he ſhall be the ſame unchangeable God for ever, and his ſeed ſhall dwell with him in unchangeable bliſs. In this faith may the Lord the Spirit eſtabliſh our hearts. May we ſo truſt in what Chriſt has done as God-man, that we may be thankful for it this day. And may the words ſung be the means of filling us with a hope of ſeeing him in his glory, and of worſhipping him with all his redeemed for ever.

I.

THE firm foundation of the earth
of old time thou haſt laid,
The heav'ns alſo are the great work,
which thine own hands have made.

II.

They all ſhall periſh and decay,
but thou remaineſt ſtill,
And they ſhall all in time wax old,
ev'n as a garment will.

III.

Thou as a veſture ſhalt them change,
and changed ſhall they be,
But thou doſt ſtill abide the ſame,
thy years do never flee.

IV.

The children of thy ſervants ſhall
continually endure,
And in thy ſight their happy ſeed
for ever ſhall ſtand ſure.

AFTERNOON.

PSALM C.

The whole church is here called upon to praiſe
God for his greatneſs, and goodneſs, and tru
and to praiſe him with joy, eſpecially in the g
congregation. Conſidering his relation to us,
ſhepherd, and our relation to him—his peop
we ought to rejoice in him in every ordina
Singing of pſalms is appointed for the outw
exp

expreſſion of our joy. He requires it. He accepts it. May we perform it to day in a manner well pleaſing to him, and may we ſing to our mutual edification.

I.

ALL people that on earth do dwell,
Sing to the Lord with chearful voice,
im ſerve with fear, his praiſe forth tell,
ome ye before him and rejoice.

II.

he Lord ye know is God indeed,
ithout our aid he did us make,
e are his flock, he doth us feed,
nd for his ſheep he doth us take.

III.

enter then his gates with praiſe,
proach with joy his courts unto,
aiſe, thank, and bleſs his name always;
r it is ſeemly ſo to do.

IV.

auſe the Lord our God is good,
s mercy is for ever ſure;
s truth at all times firmly ſtood,
nd ſhall from age to age endure.

The

The sixth Sunday after Trinity.

Psalm CIII.

This is a choice psalm of praise. The prophet b
gins and ends with stirring up himself to bless G
for his benefits. He mentions several of the
which are common to all the redeemed, and wh
ought to affect our hearts with as much gratitu
as they did his. May a due consideration of th
dispose us to ascribe all the glory to our good Ge
And then we shall make the psalm our own, si
ing it as our own thanksgiving. May the L
enable us to mix faith with every word, that
may be greatly exalted in our song of praise t
day.

I.

O THOU my soul, Jehovah bless;
and all that in me is
Be stirred up, his holy name
to magnify and bless.

II.

My soul, Jehovah bless who hath
to thee been very kind,
And suffer not his benefits
to slip out of thy mind.

III.

All thine iniquities, who doth
most graciously forgive,
Who thy diseases all and pains
doth heal, and thee relieve:

IV.

IV.

Who doth redeem thy life, that thou
to death may'ſt not go down,
Who thee with loving kindneſs doth
and tender mercies crown.

PSALM CIII.

I.

THE Lord is full of tender love,
and he is gracious,
ong ſuffering and ſlow to wrath,
in mercy plenteous;

II.

e will not chide continually
nor keep his anger ſtill;
ith us he dealt not as we ſinn'd
nor did requite us ill.

III.

as the heaven in its height
he earth ſurmounteth far;
great to thoſe who do him fear
is tender mercies are.

IV.

far as Eaſt is diſtant from
he Weſt, ſo far hath he
n us removed in his love,
l our iniquity.

AFTERNOON.

Psalm CIII.

I.

SUCH pity as a father hath
unto his children dear,
Like pity shews the Lord to such
as worship him in fear:

II.

For he remembers we are dust,
and he our frame well knows:
Frail man his days are like the grass
as flow'r in field he grows.

III.

But unto them who do him fear
God's mercy never ends,
And to their children's children still
his righteousness extends.

IV.

To such as keep his covenant,
and mindful are alway
Of all things he has giv'n in charge
that they might them obey.

The seventh Sunday after Trinity.

PSALM CIV.

See the subject of this Psalm on Trinity Sunday.

I.

MY soul praise the Lord,
speak good of his name,
O Lord, our great God,
how dost thou appear?
So passing in glory
that great is thy fame,
Honour and majesty
in thee shine most clear.

II.

With light as a robe
thou hast thyself clad,
Thereby all the earth
thy greatness may see,
The heav'ns in such sort
thou also hast spread,
That they to a curtain
compared may be.

III.

How sundry, O Lord,
are all thy works found,
With wisdom most great
they are indeed wrought,
That the whole world
of thy praise doth sound,
And as for thy riches
they pass all mens thought.

IV.

By angels in heav'n
of every degree,
And saints upon earth
all praise be addrest;
To God in three persons
one God ever blest,
As it has been, now is,
and always shall be.

Psalm CV.

This psalm contains the praises of God for his dispen
sations of grace to his people—in choosing them f
his own peculiar—in distinguishing them by cov
nant mercies--revealed to their fathers before th
were in bondage in Egypt--in redeeming them fro
the house of bondage—in working miracles bef
their eyes for forty years in the wilderness—a
then in settling them in the promised land. H
conferred all these favours upon them for this e
that they might cleave to him in love as their G
that they might keep his statutes and observe
laws. When believers of old sang the praises
God for those mercies, they considered them as
do. They knew they had souls, and that these o
ward blessings were signs and earnests of spiritua
a spiritual covenant—a spiritual bondage—a sp
tual deliverance from it—a spiritual support to
able them, being delivered, to reach the promi
land. May we be as thankful for those mercies
the prophet here calls upon us to be. O pray
a due sense of God's goodness to your souls,
have your share in covenant graces and gifts. M
you enter into the spirit of this hymn and glor
the Lord your God. Your hearts will be in tun
sing it aright, if you can truly say—"Not unto
"Lord, not unto us, but unto thy great name
"all the praise." J. G

I.

GIVE thanks to God, call on his name,
to men his deeds make known:
ing ye to him, ſing pſalms: proclaim
his wondrous works each one.

II.

ee that ye in his holy name
to glory do accord:
nd let the heart of ev'ry one
rejoice that ſeeks the Lord.

III.

he Lord Almighty, and his ſtrength,
with ſtedfaſt hearts ſeek ye,
he light of his moſt loving face
ſeek ye continually.

IV.

he wondrous works which he hath done
remember in your heart,
et not the judgments of his mouth
out of your mind depart.

AFTERNOON.

Psalm CVI.

is is a pſalm of praiſe, like the laſt, deſcribing God's dealings with his people in the wilderneſs, and in the land of Canaan. Many times they rebelled againſt him, and he magnified his mercy in forgiving them. The prophet in this view compares their rebellions with the mercy of God, that

their ſinfulneſs might appear exceeding ſinful, and thereby his mercy exceeding great. Such are his dealings ſtill. Free grace and mercy run through them all. They who know this beſt, and know moſt of themſelves, will be beſt ſingers to day. The pooreſt in ſpirit will ſing the higheſt ſtrain of praiſe. O for more humility, that God may be more exalted both in our lips and lives.

I.

PRaiſe ye the Lord, and give him thanks,
for very good is he,
His tender mercy doth endure
unto eternity.

II.

God's mighty works who can expreſs
or ſhew forth all his praiſe?
Bleſſed are they, who judgment keep,
and juſtly do always.

III.

Remember me, Lord, with that love,
which thou to thine doſt bear,
With thy ſalvation, O my God,
to viſit me draw near.

IV.

That I thy choſen's good may ſee,
and in their joy rejoice,
And may with thine inheritance
triumph with chearful voice.

Eighth Sunday after Trinity.

PSALM CVI.

I.

SAVE us, O Lord, who art our God,
we do thee humbly pray,
And from among the heathen folk,
Lord, gather us away;

II.

That we may triumph and rejoice
in thy moſt holy name,
That we may glory in thy praiſe
and ſounding of thy fame.

III.

Bleſt be Jehovah, Iſrael's God
to all eternity,
Let all the people ſay, Amen,
praiſe to the Lord give ye.

PSALM CVII.

S. Auguſtine thinks this pſalm was written for the uſe of the church in all ages. The ſubject is praiſe. The occaſion is the mercy of God ſhewn to ſinners, conſidered as, having loſt their way, as being captives in ſickneſs, and toſt with a tempeſt. The Lord puts a cry into their hearts for deliverance, he hears and anſwers them, and then expects they ſhould praiſe him for his goodneſs. His redeemed do praiſe him, and wiſh to do it better. May we do

it with more humble and thankful hearts than we ever did. May the holy Spirit enable us with growing gratitude to bleſs our God for the wonders which he hath done for us, and for our ſalvation. This is the burden of the pſalm—— "O "that men would therefore praiſe the Lord, &c." Glory be to him: Let all the people ſay, Amen.

I.

TO God your thankful voices raiſe,
Who does you daily patron prove,
And let your never ceaſing praiſe
Attend on his eternal love.

II.

Let thoſe give thanks whom he from bonds
Of proud oppreſſing foes releas'd,
And brought them back from diſtant lands,
From North and South, and Weſt and Eaſt.

III.

Thro' lonely deſert ways they went,
Nor could they any city find,
Till quite with thirſt and hunger ſpent
Their fainting ſoul within them pin'd:

IV.

Then to the Lord's attentive ear
Did they their mournful cry addreſs,
Who graciouſly vouchſaf'd to hear,
And freed them from their deep diſtreſs.

AFTER

AFTERNOON.

PSALM CVII.

I.

HE by the way which was moſt right
Did lead them like a faithful guide,
hat they might to a city go,
herein they ſafely ſhould abide.

II.

then that all the earth with me
ould God for this his goodneſs praiſe,
nd for the mighty works which he
hro'out the wond'ring world diſplays:

III.

r he from heav'n the ſad eſtate
f longing ſouls with pity views,
o hungry ſouls that pant for meat
is bounty daily food renews.

IV.

o Father, Son, and holy Ghoſt,
he God whom earth and heaven adore,
glory as it was of old,
now and ſhall be evermore:

Ninth Sunday after Trinity.

PSALM CVII.

I.

FOOLS, for their ſin and their offence
do ſore affliction bear:
All kind of meat their ſoul abhors,
they to death's gates draw near.

II.

In grief they cry to God, he ſaves
them from their miſeries,
He ſends his word, them heals, and the
from their deſtruction frees.

III.

O that men to the Lord would give
praiſe for his goodneſs then,
And for his works of wonder done
unto the ſons of men.

IV.

And let them ſacrifice to him
off'rings of thankfulneſs,
And let them ſhew abroad his works
with ſongs of joyfulneſs.

PSA

Psalm CVIII.

This is a psalm of praise. The subject is thanksgiving to God for his faithfulness to all his promises. His mercy and truth fail not. What he spake, he fulfilled. "The Lord hath spoken," says the prophet, and therefore he not only trusts in his word, but also rejoiceth as one that findeth great spoils. He was perfectly satisfied, that whatever the Lord had spoken with his mouth he would make good with his arm: Therefore his heart is fixed, his instruments are in tune early, he rises before the sun to sing his psalm of praise. O believers, why are you so seldom at this sweet exercise? why are your hearts so little in it? You have the same promises as the prophet had, why do you not put the same honour upon them? May the Lord give you the same spirit of praise, that mixing faith with the psalm, you may sing it with as much gratitude, as ever it was sung with upon earth.

I.

O GOD, my heart prepared is,
my tongue is likewise so;
I will advance my voice in psalms,
that I thy praise may show.

II.

Me among the people, Lord,
I will praised shalt thou be,
And I among the nations will
sing psalms of thanks to thee;

III.

Because thy mercy doth ascend
above the heav'ns most high,
And thy truth doth reach the clouds
within the lofty sky.

IV. Exalted

IV.

Exalted be thy majesty,
above the heav'ns, O God,
Display likewise throughout the earth
thy glory all abroad.

AFTERNOON.

Psalm CXI.

This hymn and the seven following are called *grand Hallelujah*. The Jews used to sing th with great solemnity at their three yearly festi The subject of them all is praise. They con the thanksgiving of the church to God for mercies, which are described not as peculia the Jewish dispensation, but as belonging to lievers in every place and age. The subje this psalm is praise to God for his great work redeeming, preserving, and blessing his peo Happy people! they ought to sing his pr whom he has brought to the knowlege of love in Jesus. Through faith it is our happin In him we may offer our sacrifice of praise a ceptably to day as ever. If we can ascribe to all the glory of saving us, we are then in tu sing the grand Hallelujah. Our hearts are in mony with the general assembly of the first b which is now singing the praises of God and lamb: May we bear our part in this blessed rus, and in consort with all the host of he sing—"Great and marvellous are thy work "Lord God Almighty, just and true are "ways, thou king of saints."

J. W

I.

WITH heart I do accord
to praiſe and bleſs the Lord,
in preſence of the juſt,
For great his works are found
to ſearch them ſuch are bound
who do him love and truſt.

II.

His works are glorious:
His righteouſneſs for us
doth evermore endure,
His wondrous works he would
we ſtill remember ſhould,
his mercy is full ſure.

III.

Redemption great he gave
his people for to ſave,
it alſo hath appear'd;
His cov'nant cannot fail,
but evermore prevail,
his holy name be fear'd.

IV.

Such as to him bear love,
a portion fair above
he hath up for them laid.
For this they ſhall well find,
he will have them in mind
and keep them as he ſaid.

Tenth Sunday after Trinity.

Psalm CXII.

This is a pſalm of praiſe. The prophet bleſſes God for the great promiſes, which have been fulfilled to Chriſt, and will be fulfilled to all his. Under him, exceeding great and precious though they be, yet every believer may claim them as his own, and expect the fulfilling of them. O for more faith. The Lord increaſe it in our hearts, that we may ſing the words for ourſelves. May every one of us find the pſalm realized to day, and bleſs the Lord for this and for all his goodneſs to the children of men.

I.

PRAISE ye the Lord. That man is bleſt
who fears the Lord aright:
Who in keeping of his commands
doth greatly take delight.

II.

He ſhall his ſeed and offſpring make
mighty the earth upon;
Of upright men bleſſed ſhall he
make the generation.

III.

Treaſures of wealth ſhall ever be
within his houſe in ſtore,
And his free gift of righteouſneſs
endures for evermore.

IV. For

IV.

For th' upright he makes light ariſe
tho' they in darkneſs be:
Compaſſionate and merciful,
and juſtifier he.

V.

This good man doth his grace beſtow
and doth to others lend,
He with diſcretion his affairs
will guide unto the end.

PSALM CXII.

I.

SURELY there is not any thing
that ever ſhall him move:
This righteous man's memorial
ſhall everlaſting prove.

II.

When he ſhall evil tidings hear
he ſhall not be afraid,
His heart is fixt, his confidence
upon the Lord is ſtay'd.

III.

His heart is firmly 'ſtabliſhed,
afraid he ſhall not be,
Until upon his enemies
he his deſire ſhall ſee.

IV.

He hath diſpers'd, giv'n to the poor,
his righteouſneſs alway
Remains: High ſhall his glory riſe,
and never ſhall decay.

AFTERNOON.

Psalm CXIII.

This is another pſalm of praiſe: One of the grand Hallelujah chorus. It ſets forth the majeſty of the Lord as worthy to be extolled throughout the world for his infinite condeſcenſion to poor ſinners. His free grace lifts them up from their depth of miſery and raiſes them to the height of glory, even to be numbered among the children of the moſt high God. This honor he confers on the poor Gentile church, making her a joyful mother of children. "Far more ſhall be the children of the deſolate "than of the married woman, ſaith the Lord." To day is this ſcripture fulfilled. O how ſhould we rejoice and be glad therein! The hymn was made for us poor ſinners of the Gentiles. It treats of us, and of our ſalvation. With what triumph of joy ſhould believers ſing it! admiring and adoring the free grace of God: And as it begins and ends with Hallelujah, may we from our hearts aſcribe to him all the glory of his goodneſs to the children of men.

I.

YE children which do ſerve the Lord,
Praiſe ye his name with one accord,
Yea bleſſed be always his name,
Who from the riſing of the ſun,
Till it return where it begun,
Is to be praiſed with great fame.

II. Th

II.

The Lord all people doth ſurmount,
As for his glory we may count
Above the higheſt heav'ns to be.
With God the Lord, who can compare,
Whoſe dwellings in the heav'ns are,
Of ſuch great power and might is he.

III.

He doth abaſe himſelf we know,
Things to behold on earth below,
And alſo in the heav'n above,
The needy out of duſt to draw,
Alſo the poor who help none ſaw
His mercy only did him move.

IV.

And ſo did ſet them up on high
With princes of great dignity,
Raiſed by him unto great fame,
The barren church he makes to bear,
And with great joy her ſons to rear,
Therefore praiſe ye his holy name.

Eleventh Sunday after Trinity.

PSALM CXIV.

The ſubject of this pſalm is the praiſe of God for delivering his people from the bondage in Egypt, which has been always ſuppoſed to be a type and earneſt of the great deliverance from the bondage of ſin, and of all our ſpiritual enemies. It has been ſo underſtood by the Chriſtian church, which has appointed it one of the proper pſalms for Eaſter Sunday, and which conſidered it as treating of our redemption by the death of Chriſt our paſſover. All nature acknowledged the God of Jacob to be ſovereign at the Exodus. So will all nature acknowlege the ſovereignty of Chriſt. Mountains will tremble, ſeas will flee at his preſence: Every thing ſhall make way for his accompliſhing the full redemption of his people. Let the redeemed of the Lord ſay ſo. Has he delivered us with a mighty hand from our ſpiritual bondage? O let us give thanks unto him. Let us bleſs him for what he has done, and expect he will go on doing wonders for us: He is our rock: Through him the water of life flows. May he refreſh our hearts with it to day; and may its ſtreams follow us all the way to the land of reſt, till we come to Sion with ſongs, and everlaſting joy upon our heads.

I.

WHEN Iſr'el out of Egypt came,
and did his dwelling change;
When Jacob's houſe came out from those
who were of language ſtrange.

II. [illegible]

II.

He Judah did his holy place
his kingdom Iſr'el make:
The ſea it ſaw and quickly fled,
Jordan was driven back.

III.

Like rams the mountains and like lambs
the hills ſkipt to and fro:
O ſea why fledſt thou? Jordan back
why waſt thou driven ſo?

IV.

Ye mountains great, wherefore was it
that ye did ſkip like rams?
And wherefore was it little hills
that ye did leap like lambs?

V.

O earth, confeſs thy ſov'reign Lord
and dread his mighty hand,
Before the face of Jacob's God
tremble both ſea and land.

VI.

Who from the hardeſt marble rock
did ſtanding water bring,
And by his pow'r did turn the flint
into a water ſpring.

PSALM CXV.

This is another of the Hallelujah hymns. The people of God here aſcribe to him the glory of his mercy and truth, praying they may take none of it to themſelves, nor give any of it to idols, but may be ever

ever aſcribing it wholly to him, by placing the whole confidence in his gracious help and protection. O that we may do the ſame. It is the great leſſon of our religion to aſcribe all the glory of ſaving us to the mere mercy of God. The old teſtament ſaints were all of this ſpirit—"Not "unto us, O Lord, not unto us"—And one of the new ſhall ſpeak for his brethren—"We rejoice "in Chriſt Jeſus, and have no confidence in the "fleſh." May we rejoice with them, placing all the confidence of our hearts in him: And then we ſhall ſing in ſweet concert with all in heaven and earth, who are giving glory to God and the Lamb.

I.

NOT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth
and for thy mercy's ſake.

II.

O wherefore ſhould the heathen ſay,
where is their God now gone?
Our God he is in heav'n, and what
he will'd, that he hath done.

III.

Their idols ſilver are and gold,
work of mens hands they be,
Mouths have they, but they do not ſpeak
and eyes, but do not ſee.

IV.

Like them their makers are, and all
on them their truſt who build:
O Iſr'el truſt thou in the Lord,
he is thy help and ſhield.

V.

V.

O Aaron's houſe truſt in the Lord,
their help and ſhield is he,
Ye that fear God, truſt in the Lord:
their help and ſhield he'll be.

AFTERNOON.

Psalm CXV.

I.

THE Lord of us hath mindful been
and will us bleſs alſo,
On Iſrael and Aaron's houſe.
his bleſſing will beſtow.

II.

both ſmall and great that fear the Lord
he will them ſurely bleſs:
The Lord will you, you and your ſeed
ſtill more and more increaſe.

III.

are the bleſſed of the Lord,
heav'n of the Lord moſt high,
who both the heav'n and earth did make
and fixt immoveably.

IV.

hen let us praiſe the Lord our God
henceforth for evermore.
e only worthy is of praiſe,
praiſe ye the Lord therefore.

Twelfth Sunday after Trinity.

PSALM CXVI.

This is a moſt ſweet pattern of thankſgiving. It w the divine breathing of Jeſus, delivered from his and our enemies, and it is the breathing of his redeemed, when they are delivered by faith him. Theſe are their ſentiments—truſting to t blood of the lamb, they look upon God as th reconciled Father, they love him, they devo themſelves to him privately, and publicly in h courts they teſtify their willing ſubjection to hi and that in all things. Every believer has go reaſon to follow their example. O that our than fulneſs may be as like theirs as poſſible. Let pray for it. Aſk in faith, and he giveth liberal The Lord increaſe in us a ſpirit of praiſe, that may receive more thanks and get greater gl from us to-day.

I.

I LOVE the Lord, becauſe my voice,
and my pray'rs he did hear;
I while I live will call on him,
who bow'd to me his ear.

II.

Of death the cords and ſorrows did
about me compaſs round;
The pains of hell took hold on me
diſtreſs and grief I found:

III.

Upon the name of God the Lord,
then did I call and ſay,
Deliver thou my ſoul, O Lord
I do thee humbly pray.

IV.

God merciful and righteous is,
yea gracious is our Lord:
God ſaves the meek: I was brought low
he did me help afford.

PSALM CXVI.

I.

THE wholſom cup of ſaving health
I thankfully will take,
nd on the name of God will call
when I my pray'rs do make.

II.

hy ſervant, Lord, thy ſervant, lo
myſelf I do confeſs,
n of thy handmaid, thou haſt broke
the bonds of my diſtreſs:

III.

herefore I'll offer up to thee
a ſacrifice of praiſe,
nd I will call upon the name
of God the Lord always:

IV.

a in the courts of God's own houſe
and in the midſt of thee,
thou Jeruſalem: Therefore
the Lord our God praiſe ye.

AFTERNOON.

PSALM CXVII.

is the ſhorteſt pſalm in words, but not in matter: it is a moſt bleſſed prophecy, and this day fulfilled in

in our hearts. The Lord is here praiſed for calli
the Gentiles to the knowledge of his mercy a
truth in Jeſus. This is the higheſt favour G
has to give, and it demands our higheſt thank
The apoſtle has cited this pſalm in Rom. xv.
" Praiſe the Lord all ye Gentiles, and laud hi
—that is, try to praiſe him better, " all ye p
" ple"—the duty is enforced again and again,
timating, that we ſhould do it with redoubled
ligence. And leaſt we ſhould remit or forget,
is once more repeated, as the burden of all—H
lelujah—Aſcribe ye all the good in earth
heaven to the ſelf-exiſtent Jeſus. May the Lo
who requires this praiſe, give us grace, now to o
it up acceptably. May we ſing the words with th
ſpirit, of whom the Lord ſays—" This peo
" have I formed for myſelf, they ſhall ſhew for
" my praiſe."

I.

O ALL ye nations of the world
praiſe ye the Lord always,
And all ye people ev'ry where
ſet forth his noble praiſe.

II.

For great his mercy is to us
his truth doth not decay,
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord alway.

III.

To Father, Son, and holy Ghoſt,
the God whom we adore,
Be glory as it was, is now,
and ſhall be evermore.

Thirty

Thirteenth Sunday after Trinity.

PSALM CXVIII.

ee what was ſaid of this pſalm on Eaſter Sunday. It treats of the perſon of Chriſt, his ſufferings, death, reſurrection, and of his becoming the head ſtone of the corner: For which bleſſings we are called upon to praiſe his holy name. This is the laſt of the grand Hallelujah hymns. The ſubject of it requires our warmeſt thanks. May the Spirit of Jeſus glorify him in our hearts to day, and help us to ſing with ſuch gratitude as the words require.

I.

O GIVE ye thanks to God the Lord,
for very kind is he,
ecauſe his mercy doth endure
unto eternity.

II.

t all that fear the Lord our God
freely confeſs and ſay,
e mercy of the Lord our God
endureth ſtill alway.

III.

n diſtreſs call'd on the Lord,
the Lord did anſwer me,
in a large place did me ſet,
rom trouble made me free.

IV.

The mighty Lord is on my ſide,
I will not be afraid;
For any thing that man can do
I ſhall not be diſmaid.

V.

The Lord doth take my part with them
who help to ſuccor me;
Th refore on thoſe who do me hate
I my deſire ſhall ſee.

Psalm CXVIII.

I.

THE Lord is my mighty defence,
of whom I make my ſong,
He is become for me indeed
a Saviour great and ſtrong.

II.

The right hand of the Lord our God
doth bring to paſs great things,
He cauſeth voice of joy and health
in righteous mens dwellings.

III.

The right hand of the mighty Lord
exalted is on high,
The right hand of the mighty Lord
doth ever valiantly.

IV.

will give thanks to thee, O Lord,
and ever will praiſe thee,
Who haſt me heard, and art become
a Saviour unto me.

AFTERNOON.

PSALM CXIX.

his pſalm is made up of prayer and praiſe: Prayer for ſtrength to keep the law, and praiſe for having kept it. There are twenty-two parts of the pſalm according to the Hebrew alphabet, each part has eight verſes beginning with the ſame letter: In every verſe the prophet ſpeaks of the revealed will of God under a variety of names to expreſs his faith in it, his love to it, and his perfect fulfillment of it. Jerom ſays it contains a great myſtery: And Auguſtine declares, that though it ſeemed plain, yet the more he ſtudied it, the deeper he found the ſenſe was. I ſuppoſe they ſpake of it in this manner, becauſe they knew it belonged to Chriſt, and was ſtrictly and literally true of him, and of believers only as intereſted in him. He was their law-fulfiller: Through his atonement they are ſaved from its penalties, through his obedience they are made righteous, as the law requires. When the holy Spirit enables them to believe in the blood and righteouſneſs of Immanuel, then he alſo puts the law into their inward parts, and writes it in their hearts, ſweetly conſtraining them to walk in his ſtatutes and to keep his commandments, and do them. Then they can declare their hearty attachment to the law of God, and their fixt purpoſe to walk according to it, in order to glorify God

for his mercy, to do good to men, and to exercise and to improve their graces and gifts. Upon this plan they can ſing the pſalm before us. It is then a ſweet ſubject of prayer and praiſe. Every word tends to ſtir up love to the holy will of God, and deſires to keep it with growing delight. May the ſinging of it now anſwer thoſe purpoſes.

I.

O THAT thy ſtatutes to obſerve
thou would'ſt my ways direct:
Then ſhall I have no ſhame, when I
thy precepts all reſpect.

II.

Thy teſtimonies and thy ways
much more my heart rejoice,
Than all the treaſures of the earth,
which worldlings make their choice.

III.

Upon thy precepts I will muſe,
and thereto frame my talk,
As at a mark ſo will I aim,
in thy ways how to walk.

IV.

Upon thy ſtatutes my delight
ſhall conſtantly be ſet,
And by thy grace I never will
thy holy word forget.

Fourteenth Sunday after Trinity.

Psalm CXIX.

I.

INSTRUCT me, Lord, in the right way
of thy ſtatutes divine,
That them to keep unto the end
my heart I may incline.

II.

Grant me the knowlege of thy law,
that I may it obey,
With heart and mind and all my might
I may it keep alway.

III.

From vain deſires and worldly luſts
turn back mine eyes and ſight,
And with thy Spirit ſtrengthen me
to walk thy ways aright.

IV.

Confirm thy gracious promiſe, Lord,
which thou haſt made to me,
Who am thy ſervant, and would love
and nothing fear but thee.

Psalm CXIX.

I.

BEFORE that I afflicted was,
I err'd and went aſtray,
But now I keep thy holy word
and make it all my ſtay.

II.

Thou Lord art good, and doeſt good,
thy gifts of grace are free,
Thine ordinances how to keep
therefore, O Lord teach me.

III.

O happy time may I well ſay,
when thou didſt me correct,
That I thereby might learn thy laws
and never them reject.

IV.

O Lord, thy word and law to me
is dearer manifold,
Than gold and ſilver in great ſums,
or ought that can be told.

AFTE

AFTERNOON.

Psalm CXIX.

I.

IN heav'n, O Lord, where thou doſt dwell
thy word is ſtabliſh'd ſure,
And ſhall to all eternity
faſt ſettled there endure.

II.

From age to age thy truth abides,
as doth the earth witneſs,
Whoſe groundwork thou haſt laid ſo ſure,
as no tongue can expreſs.

III.

Ev'n to this day we may well ſee
how thou doſt them preſerve
According to thine ordinance:
for all things do thee ſerve.

IV.

For nothing in this world I ſee,
which hath at length no end,
But thy commandments and thy word
beyondall time extend.

Fifteenth Sunday after Trinity.

PSALM CXXI.

The fifteen pſalms following the cxixth are entitled *ſongs*, as ſome are called hymns, and others pſalms and ſongs of *degrees*, or of aſcenſions, deſcribing the goings up of Jeſus, ſtep by ſtep to his higher exaltation. He expreſſes here in the two firſt verſes his dependence upon Jehovah for help to carry him through his work, and in the following part of the pſalm receives a gracious anſwer from Jehovah containing a full promiſe of continual ſupport. The promiſe made to Jeſus the head will be made good to every believer in him, who is riſen with Chriſt and is growing up into Chriſt. If our affections be and our converſation be, where he is at the right hand of God, then we ſhall by faith reſt upon him to fulfill this pſalm to us. And waiting on him for it we ſhall lift up our hearts and voices in this high ſong of praiſe. May we now ſing it to his glory and to our mutual edification.

I.

I TO the hills will lift mine eyes
from whence doth come mine aid;
My ſafety cometh from the Lord
who heav'n and earth hath made.

II.

Thy foot he'll not let ſlide: nor will
he ſlumber who thee keeps;
Behold he who keeps Iſrael
he ſlumbers not, nor ſleeps.

III. T

III.

The Lord thee keeps, he thy defence
on thy right hand doth ſtay,
The moon by night thee ſhall not ſmite
nor yet the ſun by day.

IV.

The Lord ſhall keep thy ſoul, he ſhall
preſerve thee from all ill,
Henceforth thy going out and in
God keep for ever will.

PSALM CXXII.

The prophet here rejoices in heart at the people's willingneſs to ſerve God in his appointed place and means. He commends Jeruſalem for its privileges in this reſpect, and prays for its peace and proſperity. The church at that time was the congregation of believers profeſſing the ſame faith in the ſame Jeſus, as we do now. Of this church, whether on earth, or the Jeruſalem that is above, our one Lord Immanuel is the head, and his Spirit is in all the members. He keeps them in unity with their Lord and with one another. Thus they are taught to pray for the proſperity of the catholic church, and they never conſult their own intereſt more, than by praying for it: Becauſe he has promiſed, "they ſhall proſper that love thee." May we find his promiſe made good to day: It will, if we endeavor to keep the unity of the Spirit in the bond of peace. May we ſing with one faith and one heart to the praiſe of our one Lord. Glory be to him in the higheſt: May he keep peace upon earth, and good will towards men.

I.

I JOY'D when to the houſe of God
We will go up they ſaid to me:
Jeruſalem within thy gates
Our happy feet ſhall ſtanding be.

II.

Jeruſalem as a city
Is compactly built together,
Unto that place the tribes go up,
Ev'n the tribes of God go thither,

III.

To Iſr'el's teſtimony there
Unto God's name their thanks to pay:
For thrones of judgment ev'n the thrones
Of David's houſe are there to ſtay.

AFTERNOON.

Psalm CXXII.

I.

O PRAY Jeruſalem may have
Peace from God and felicity,
They that love thee and wiſh thee peace
Shall have certain proſperity.

II.

I pray that peace may ſtill abide
And ſafe within thy walls remain,
And ever may thy palaces
Their ſweet proſperity retain.

III.

Now for my friends and brethrens ſake,
That peace ſhall be in thee I'll ſay,
And for the houſe of God our Lord
I'll ſeek to do thee good alway.

IV.

To Father, Son and Holy Ghoſt,
The God whom heav'n and earth adore,
Be glory as it was of old,
Now, and ſhall be evermore.

Sixteenth Sunday after Trinity.

Psalm CXXIII.

The prophet here being in great diſtreſs teaches us by his example, to whom we are to look for ſupport under, and for deliverance from, ſuffering. He puts his perfect truſt in the God of heaven, looking to him for every ſpiritual bleſſing; as a good ſervant does to his lord for every temporal bleſſing: And then he prays earneſtly—give us grace, give us grace—repeating it through the fervency of his devotion, and the heavineſs of his croſs, for he was greatly troubled with the reproaches of proud worldlings. Here is a pattern for us under all our ſufferings; and ſuffer we muſt. If we belong to Chriſt this pſalm will become familiar to us. We have often met with this very caſe, and trying it has been, and will be ſtill more ſo: Becauſe it is a croſs we cannot eſcape. May we never meet with it, but as the croſs of Chriſt. Then if we be reproached for his name, happy are we. He will give us grace ſufficient for us under the trial, and he will make it bring forth its proper fruits. In this faith may we all ſing the pſalm to his praiſe, who giveth grace and glory.

I.

O THOU that in the heav'ns doſt dwell,
I lift mine eyes to thee,
Behold, as ſervants eyes do look
their maſters hand to ſee:

II.

As maidens eyes her miſtreſs' hand,
ſo do our eyes attend
Upon the Lord our God, until
to us he mercy ſend.

III. O

III.

O grant to us thy mercy, Lord,
grant mercy in thy ſight,
For we are fill'd and overcome
with contempt and deſpite.

IV.

Our ſoul is fill'd with ſcorn of thoſe
who at their eaſe abide,
And with the inſolent contempt
of thoſe who ſwell in pride.

PSALM CXXIV.

This is a ſweet hymn of praiſe to the keeper of Iſrael. His redeemed in all ages have his ſame love towards them, and his ſame power over them: And they here acknowledge it. They aſcribe their ſafety from enemies entirely to the Lord their God. They give him all the glory of paſt deliverances, and profeſs their fixt hope in his help for the time to come. The whole Iſrael of God has ſtill the ſame almighty keeper. May we remember what he has done for us, and thank him—what he has promiſed, and truſt him: Then we ſhall be in tune to ſing the pſalm aright. If he has indeed ſaved us from all our ſpiritual enemies, and has engaged to ſave us for ever, O what a hymn of thanks ſhould we offer to him this day! The Lord make us more ſenſible of his mercies, and more thankful for them.

I.

HAD not the Lord been on our ſide,
may Iſrael now ſay;
Had not the Lord been on our ſide
when men roſe us to ſlay.

II. They

II.

They had us ſwallow'd quick, when as
their wrath 'gainſt us did flame:
Waters had cover'd us, our ſoul
had ſunk beneath the ſtream.

III.

Then had the waters ſwelling high
over our ſoul made way:
Bleſt be the Lord, who to their teeth
gave us not for a prey.

IV.

Our ſouls eſcaped, as a bird
out of the fowler's ſnare,
The ſnare aſunder broken is,
and we eſcaped are.

V.

Our ſure and all-ſufficient help
is in Jehovah's name,
His name who did the heav'ns create,
and who the earth did frame.

AFTERNOON.

Psalm CXXV.

The ſubject of this pſalm is nearly the ſame with the laſt: It deſcribes the perfect ſafety of thoſe who truſt in the Lord. He himſelf will be their almighty protector. When enemies invade them as the hills ſtand about Jeruſalem, ſo will he ſtand round about his people. His ſalvation ſhall be for walls and bulwarks. Happy are the people

that are in ſuch a caſe! Yea bleſſed are the people, who have the Lord for their defence! O for more faith in his word, and more dependence upon his perſevering love, and almighty arm. He will certainly fulfill his promiſes in this pſalm, great though they be, to thoſe who truſt in him. May we now put honor upon the promiſes here made us, and ſing of his faithfulneſs with rejoicing hearts.

I.

THOSE that do place their confidence
Upon the Lord our God only,
And flee to him for their defence
In all their need and miſery,
Their faith is ſure ſtill to endure
Grounded on Chriſt the corner-ſtone,
Mov'd with no ill, but ſtandeth ſtill
Stedfaſt like to the mount Sion.

II.

And as about Jeruſalem
The mighty hills do it compaſs,
So that no foes can come to them
To hurt that town in any caſe,
So God indeed in ev'ry need
His faithful people doth defend,
Standing them by aſſuredly
From this time forth world without end.

Seventeenth Sunday after Trinity

Psalm CXXV.

I.

RIGHT wiſe and good is our Lord God,
And will not ſuffer certainly
The ſinners and ungodly's rod
To reſt upon his family:
Leaſt they alſo from God ſhould ſtray
Falling to ſin and wickedneſs:
O Lord defend both night and day
Thy little flock and them ſtill bleſs.

II.

O Lord, do good to chriſtians all
Who ſtedfaſt in thy word abide,
But ſuch as from the Lord do fall,
And to falſe doctrine daily ſlide,
Them will the Lord ſcatter abroad
With hypocrites thrown down to hell;
God will them ſend pains without end,
But peace he will give Iſrael.

PSALM CXXVI.

This pſalm was written for our admonition, upon whom the ends of the world are come. It was not peculiar to one age or time of the church. It is not of any ſuch private interpretation, but belongs to the whole people of God: For it relates to a ſpiritual captivity, which we are all under through ſin, and it ſets forth the holy joy, which Chriſt gives, when he proclaims liberty to the captives. He enables them to find redemption thro' faith in his blood, and he puts a new ſong in their mouths, even a thankſgiving to their almighty deliverer. Then ſuch perſons underſtand the pſalm well. They remember the joy of their firſt love, and what great things God did for them. And they know their own hearts, how ready they are to turn to captivity again, if the holy Spirit was to leave them, therefore they pray, that the ſtreams of his grace may be to them, what ſtreams of water are to dry ground, (ſuch as was ſouth of Judah) kept alive and made fruitful through him, they ſhall not turn again to folly, but go on their way rejoicing: they may ſow in tears, always ſorrowful for what they are in themſelves, but they may now always rejoice in Chriſt Jeſus, and they ſhall reap in him a harveſt of joy everlaſting. Is this pſalm true of us? Are we his lawful captives, whom he has delivered from the hand of all our enemies? O let us ſing of the liberty wherewith Chriſt hath made us free. Let us exalt our redeemer to day. Here is a glorious hymn for the occaſion. May all within us bleſs him, and may the holy Spirit glorify him in our hearts, while we praiſe him with our lips.

I.

WHEN Sion's ſad captivity
the Lord return'd again,
Like unto them that dream were we,
our mouth was filled then

II.

With laughter, and our tongue did ſing,
then ſaid they thereupon
Among the heathen: Mighty things
for them the Lord hath done,

III.

The Lord hath done great things for us,
we joyful are thereby.
Like ſtreams in South, ſtill do thou Lord,
turn our captivity.

IV.

Who ſow in tears ſhall reap in joy:
who goeth on and mourns
Bearing choice ſeed, ſure he with joy
bearing his ſheaves returns.

AFTER

AFTERNOON.

PSALM CXXX.

This is a prayer for pardon and acceptance, and an encouragement to wait on the Lord for theſe bleſſings. They who have known what the guilt of ſin is, and have been exerciſed in the ſchool of repentance, can ſee a great beauty in this pſalm. It is their very caſe. And when they have found mercy, and plenteous redemption, then they underſtand it all, and can bleſs the Lord for his goodneſs to their ſouls. O that we may ſing it to day, as our own experience. Indeed ſo far as we believe ourſelves raiſed from the depths of ſin and miſery, and partakers of the mercy of God in Chriſt Jeſus, we ſhall bleſs and praiſe his holy name. May our lives as well as our lips ſhew forth his praiſes now and for ever.

I.

LORD, from the depths to thee I cry'd,
my voice, Lord, do thou hear,
Unto my ſupplications voice
give an attentive ear.

II.

Lord, if in juſtice thou ſhouldſt mark
our ſins, and them peruſe,
Who could ſtand in thy ſight and ſay,
I can myſelf excuſe?

III.

But thou art merciful and free
and boundleſs in thy grace,
That we might always careful be
to fear before thy face.

Eighteenth

Eighteenth Sunday after Trinity.

PSALM CXXX.

I.

IN God the Lord I put my truſt,
my ſoul waits on his will,
His promiſe is for ever juſt
and I hope therein ſtill.

II.

My ſoul to God hath great regard
waiting for him alway,
Waiting much more than they who watch
to ſee the dawn of day.

III.

O Iſrael truſt in the Lord,
with him there mercy is,
And he doth plenteouſly afford
redemption unto his:

IV.

Ev'n he it is, who Iſr'al ſhall
thro' his abundant grace
Redeem from his offences all,
and wholly them deface.

PSALM CXXXI.

We have here a pattern of perfect humility. Learn of me, ſays Jeſus, for I am meek and lowly. In this pſalm he appeals to his Father for the lowlineſs of his heart and looks and converſation: Who could ever make ſuch an appeal, but himſelf? And then he requires all his diſciples to hope in God for grace to

to follow his example: And they do. Taught by his word and enabled by his Spirit the ſame mind is in them, which was alſo in Chriſt Jeſus. Thus he gives them his promiſed reſt, a ſweet holy reſt unto their ſouls, which none upon earth but the humble know, and which they partake more of, as they grow more humble. Jeſus maſter ſave us from pride, from the guilt and from the power of it. O make us willing to learn of thee, and make us able to follow thy ſteps in true meekneſs and lowlineſs, ſo ſhall we ſing of thy grace and tell of thy goodneſs, as long as we have our being.

I.

MY heart not haughty is, O Lord,
mine eyes not lofty be,
Nor do I deal in matters great,
or things too high for me.

II.

But as a child, that weaned is,
with ſpirit meek and mild,
So have I, Lord, behav'd, my ſoul
is like a weaned child.

III.

O Iſrael truſt in the Lord,
let him be all thy ſtay,
Truſt in the Lord from this time forth
from age to age alway.

AFTERNOON.

PSALM CXXXIII.

This is a beautiful deſcription of the communion of ſaints—being made one with Jeſus, he by his Spirit unites

unites them to one another under him. This communion with him their life-giving head, and with each other through him is like the ſanctifying oil on the high prieſts head, which was upon Jeſus without meaſure, and from thence flows down to the loweſt believer, and it is like the fruitful dew, which made the dry hills of Hermon and Sion afford plenty of paſture, and this communion laſts through life, and will be perfected with the bleſſing of life everlaſting. Well may we ſing of it then in this our pilgrimage. It brings with it many mercies, and alleviates many miſeries. O that we may all be one with Jeſus our head, live in love as members actuated by his Spirit, and with mutual prayers, advice, and helps endeavor to ſhew that we have been taught of God to love one another. May we ſing as brethren with harmony of hearts to the praiſe of the God of love.

I.

BEHOLD how good a thing it is
and how becoming well,
Together ſuch as brethren be
in unity to dwell.

II.

Like precious ointment on the head
which down the beard did flow,
Ev'n Aaron's beard, and to the ſkirts
did of his garments go.

III.

Like Hermon's dew, like dew which doth
on Sion's hill deſcend:
For there the bleſſing God commands
life that ſhall never end.

Nineteenth Sunday after Trinity.

Psalm CXXXIV.

This is a command to the Lord's ſervants to aſcribe all bleſſings to him, and to do it conſtantly night, as well as day, and to expreſs outwardly their heart dependence on him, by lifting up their hands to the holy place, to Chriſt, who was there repreſented, expecting all good from him. Aſcribe this to him, and he will bleſs you. He has promiſed it: And he is able to make his word good: For he is the almighty creator of heaven and earth. We are going to fulfill this command in the letter: May we all perform it, as a ſpiritual ſervice. May every heart aſcribe its bleſſings, whether we have them in hand or in hope to the God of our ſalvation, and may we ſing together glorifying him in deed and in truth.

I.

BEHOLD and have regard
ye ſervants of the Lord,
Who in his houſe by night do watch,
bleſs him with one accord.

II.

Lift up your hands on high
unto his holy place,
And give the Lord his praiſes due,
his benefits embrace.

III.

Jehovah is our God,
who heav'n and earth did frame,
He will bleſs Sion, and preſerve
for evermore the ſame.

IV. To

IV.

To God the Father, Son,
and Spirit, glory be,
As 'twas, and is, and ſhall be ſo
to all eternity.

PSALM CXXXV.

The ſubject of this pſalm is the ſame with the laſt. It is a command to bleſs God, and it is given to every one who draws near to him in his houſe. It is repeated again and again, with great vehemency, to enforce it the more upon us It is ſaid to be good to be pleaſant, and it is ſo to thoſe whom God hath called to be his peculiar people: They find praiſing him with their hearts, and expreſſing it with their voices, a delightful exerciſe. All his works and providences afford to them freſh matter of praiſe. The pſalm ends with calling upon the whole church to join in the praiſes of the Lord their God. O for a Spirit of praiſe, more, more ſtill poured out upon us. The more we know of God in Chriſt, the more reaſon we have to praiſe him. Our mercies are free, great, many, endleſs—Give us a deeper ſenſe of our unworthineſs of the leaſt, and keep us in a right frame to aſcribe to him all the praiſe of the greateſt. May he receive it from us to day and for ever.

I.

O PRAISE the Lord, praiſe ye his name,
praiſe him with one accord,
O praiſe him ſtill all ye that be
the ſervants of the Lord.

II.

O praiſe him, ye that ſtand and be
in the houſe of the Lord,
Ye of his court and of his houſe
praiſe him with one accord.

III.

Praiſe ye the Lord: For he is good,
ſing praiſes to his name,
It is a very pleaſant thing
always to do the ſame.

IV.

For Jacob to himſelf the Lord
hath choſen, as ye ſee:
And he hath choſen Iſrael
his treaſure for to be.

AFTERNOON.

Psalm CXXXV.

I.

THIS have I known aſſuredly,
the Lord is very great,
And that our Lord above all Gods
in glory hath his ſeat.

II.

What thing ſoever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the ſeas, and all
the places deep that be.

III.

Thy name ſhall ſtill endure and thy
memorial likewiſe,
Throughout all generations, which
are now, or ſhall ariſe.

Twentieth Sunday after Trinity.

Psalm CXXXV.

I.

O ALL ye houſe of Iſrael,
ſee that ye praiſe the Lord,
And ye that be of Aaron's houſe
praiſe him with one accord.

II.

O praiſe the Lord of Levi's houſe,
ye who his ſervants are,
And praiſe the holy name of God,
all ye the Lord who fear.

III.

And out of Sion ſound his praiſe,
the great praiſe of the Lord,
Who dwelleth in Jeruſalem,
praiſe him with one accord.

IV.

To Father, Son, and holy Ghoſt,
the God whom we adore,
Be glory as it was, is now,
and ſhall be evermore.

Psalm CXXXVI.

This pſalm is an exhortation to praiſe Jehovah that mercy, which is over all his works of creation, providence, and redemption, and which is over his people to bleſs them for ever. The burden of the ſong is—"for his mercy endureth for ever" which is repeated in every verſe, to ſhew that we cannot enough extol that mercy, to which we owe all our bleſ-

bleſſings both in earth and heaven. May a ſweet ſenſe of it accompany our praiſes this day, and may we ſing in perfect harmony with the old teſtament church, celebrating with thankful hearts the mercy of our God which endureth for ever.

I.

PRAISE God for he is kind,
his mercy ne'er decays,
Give thanks and praiſes ſing
to God of Gods always:
For certainly
his mercies dure
moſt firm and ſure
eternally.

II.

The Lord of hoſts praiſe ye,
whoſe mercies ſtill endure,
Great wonders only he
doth work by his great power:
For certainly, &c.

III.

Who us remember'd when
in our loweſt degree,
And from our ſins and foes
redeem'd, and ſet us free.
For certainly, &c.

IV.

Who doth all men with food
abundantly ſupply:
Wherefore let God moſt good
be prais'd inceſſantly.
For certainly, &c.

AFTERNOON.

PSALM CXXXVIII.

This is a pſalm of praiſe for God's faithfulneſs to his word. He has magnified it above all his name. For he has fulfilled every promiſe made to Jeſus Chriſt the head of the Church, and what has been made good to the head will infallibly be made good to all his members. In this faith we may uſe the words. They contain exceeding great and precious promiſes. May the Lord the Spirit apply them, and enable us to mix faith with them, that while we ſing them we may be ſatisfied all the bleſſings here mentioned are ours.

I.

THEE will I praiſe with my whole heart,
O Lord, my God always,
Ev'n in the preſence of the gods
I will advance thy praiſe.

II.

Towards thy holy temple I
will look and worſhip thee,
And praiſed in my thankful mouth
Thy holy name ſhall be.

III.

Ev'n for thy mercy and thy truth,
I will praiſe thee, O Lord,
For thou above all thy great name,
haſt magnify'd thy word.

IV.

Thou didſt me anſwer in the day
when I to thee did cry,
And thou my fainting ſoul with ſtrength,
didſt ſtrengthen inwardly.

Twenty-first Sunday after Trinity.

PSALM CXXXVIII.

I.

THE Lord is high, but yet he doth
the lowly man reſpect:
The proud he knows far off, and them
he doth with ſcorn reject.

II.

Altho' in midſt of trouble I
do walk, yet ſhall I ſtand
Reviv'd by thee: For thou, O Lord,
wilt ſtretch out thy right hand

III.

Upon the wrath of all my foes:
And ſaved ſhall I be
By thy right hand. The Lord God will
perfect his work on me.

IV.

Thy mercies laſt for evermore,
thou wilt not me forſake:
Thou wilt not caſt away the work
which thine own hands did make.

Psalm CXLI.

This is a prayer for the acceptance of our perſons and ſervices; we and they are well pleaſing unto the Father in the beloved. Through his interceſſion our prayers are graciouſly heard, and ſeaſonably anſwered. He is the great angel of the covenant, who has much incenſe to offer with the prayers of the ſaints upon the golden altar, which is before the throne. May the holy Spirit enable us to preſent theſe our ſervices through him. Let us ſing, and pray, and hear, looking in all to Jeſus; and hoping that he is now ſtanding in the preſence of God for us, let us rejoice and be glad in our heavenly advocate.

I.

O LORD, upon thee, do I call,
then haſt thee unto me,
And hearken thou unto my voice
when I do cry to thee.

II.

As incenſe let my pray'r come up
directed in thine eyes,
And the uplifting of mine hands
as th' ev'ning ſacrifice.

III.

For, O my Lord and God, mine eyes
do look up unto thee,
In thee is all my truſt, my ſoul
ſhall not forſaken be.

IV. Thou

IV.

Thou from the ſnare wilt keep me ſafe
which they for me prepare,
And from the dang'rous traps of them
who wicked workers are.

V.

The workers of iniquity
ſhall in their own nets fall,
Whilſt I do by thine help eſcape
the danger of them all.

AFTERNOON.

PSALM CXLIII.

The perſon who ſpeaks this pſalm is in the greateſt diſtreſs, but finds relief by meditation and prayer. He carries his caſe to God, and leaves it with him. That part of his prayer, which we now uſe is for ſupport under trials, and for ſafe guidance thro' them by the good Spirit of God. There is no chriſtian without trials. No happy chriſtian, but he who is kept under them, as is here deſcribed. May we uſe the words as our own. We are commanded to aſk, and it is promiſed we ſhall have even grace ſufficient for us. The Lord help us to aſk in faith nothing wavering.

I.

LET me thy loving kindneſs in
the morning hear and know,
For in thee is my truſt, ſhew me
the way that I ſhould go.

II.

For unto thee I lift my ſoul,
O Lord, deliver me
From all mine enemies, for I
for covert flee to thee.

III.

Becauſe thou art my God, thy will
to fulfill me inſtruct,
Thy good Spirit ſhall to the land
of uprightneſs conduct.

IV.

Thou wilt revive my ſoul, O Lord,
ev'n for thine own name's ſake,
And thou wilt for thy righteouſneſs
my ſoul from trouble take.

Twenty-

Twenty-ſecond Sunday after Trinity.

PSALM CXLV.

This pſalm and the five following are hymns of praiſe. The greatneſs, juſtice, goodneſs, wiſdom, and mercy of God in all his works and ways are here celebrated. The firſt verſe begins with the letter A, the ſecond with B, the third with G, and ſo on through twenty one letters of the Hebrew alphabet. Every verſe is a ſhort hymn. The holy Ghoſt by the mouth of the prophet ſtirs up the hearts of believers to admire, to adore, and to bleſs the Lord for all his dealings with them. He would have them to rejoice, yea to triumph in the wonders, which he has done for them. Here we want more humble and thankful hearts, that we may ſing better than we ever did the high praiſes of our God. The humbleſt man will ſing in the higheſt key: Becauſe he will ſee moſt of God's infinite love to him. May the holy Spirit abaſe us in our own eyes, and give us grace to glorify Immanuel by ſinging the words, which he has put into our mouths this day.

I.

O LORD, thou art my God and king,
Thee will I magnify and praiſe;
I will thee bleſs and gladly ſing
Unto thy holy name always.

II.

From day to day I will thee bleſs,
And praiſe thy name time without end,
Much to be prais'd, and great God is,
His greatneſs none can comprehend.

III.

Age ſhall thy works praiſe unto age,
The mighty works ſhew done by thee,
I will ſpeak of the glorious grace
And honor of thy majeſty:

IV.

Thy wondrous works I will record.
By men the might ſhall be extoll'd
Of all thy fearful acts, O Lord,
And I thy greatneſs will unfold.

Psalm CXLV.

I.

THY kingdom, Lord, ſhall never end,
It doth thro' ages all remain;
The Lord upholdeth all that fall,
The caſt-down raiſeth up again:

II.

The eyes of all things, Lord, attend,
And on thee wait that here do live,
And thou in ſeaſon due doſt ſend
Sufficient food them to relieve.

III.

Yea thou thy hand doſt open wide
And ev'ry thing doſt ſatisfy
That lives, and does on earth abide
Of thy great liberality:

IV. T

IV.

The Lord is juſt in all his ways
And holy in his works each one:
He's near to all who on him call,
Who call in truth on him alone.

AFTERNOON.

Psalm CXLV.

I.

GOD will accompliſh the deſire
of thoſe who do him fear,
He alſo will deliver them
and he their cry will hear.

II.

The Lord preſerves all who him love,
that nought can them annoy,
But he all thoſe who wicked are
will utterly deſtroy.

III.

My thankful mouth ſhall gladly ſpeak
the praiſes of the Lord:
All fleſh to praiſe his holy name
for ever ſhall accord.

IV.

To Father, Son, and holy Ghoſt,
the God whom we adore,
As glory as it was, is now,
and ſhall be evermore.

Twenty-third Sunday after Trinity.

Psalm CXLVI.

This is a pſalm of praiſe. It begins and ends with Hallelujah. Every word tends to lead us ſo to truſt in God, as to find reaſon to love him, and to praiſe him. To this end we are required to put no truſt in any man or thing, which may draw away our hearts from God, but in every difficulty to reſt entirely upon God as our loving Father in Jeſus with perfect confidence, and then we ſhall always find in him matter of praiſe. Several inſtances are here given of his ſaving his people in their greateſt diſtreſſes: From whence we are encouraged to depend upon his all-ſufficiency, his truth, and his mercy, and we ſhall experience the ſame ſalvation. O for a heart to thank the Lord according to the ſpirit of this hymn. It calls for much thankfulneſs. May we mix faith with it, and ſing rejoicing: So that our God may be exalted, and our ſouls comforted.

I.

PRAISE the Lord: Praiſe him, O my ſoul,
I'll praiſe God while I live,
While I have being, to my God
in pſalms I'll praiſes give.

II.

Truſt not in worldly princes then
tho' they abound in wealth,
Nor in the ſons of mortal men
in whom there is no health.

III. Fo

III.

For when their breath from them departs
to earth anon they fall,
And then the counſels of their hearts
decay and periſh all.

PSALM CXLVI.

I.

O HAPPY is that man and bleſt
whom Jacob's God doth aid,
Whoſe hope upon the Lord doth reſt
and on his God is ſtay'd.

II.

Who made the earth and higheſt heav'ns,
who made the ſwelling deep;
And all that is within the ſame,
who truth doth ever keep.

III.

Who righteous judgment executes
for thoſe oppreſt that be,
Who to the hungry giveth food,
God ſets the pris'ners free.

IV.

The Lord ſhall reign for evermore,
thy God, O Sion, he
Shall reign from age to age alone:
praiſe to the Lord give ye.

AFTERNOON.

PSALM CXLVII.

Here the pſalmiſt ſtill ſings the praiſes of God for his great love to, and care over his church. He is very particular in his deſcription, ſetting forth the perfections of God, which are diſplayed in all his dealings with his people. May his Spirit teach us the true ſenſe of this hymn, and if he enable us to ſee all the bleſſings here mentioned our own, then we ſhall ſing it with greatful hearts unto the praiſe of our God.

I.

PRAISE ye the Lord, for it is good
unto our God to ſing,
For it is pleaſant, and to praiſe
is a moſt comely thing.

II.

The Lord his own Jeruſalem
he buildeth up alone,
And the diſpers'd of Iſrael
doth gather into one.

III.

He heals the broken in their heart,
their wounds up doth he bind,
He counts the number of the ſtars,
and names them in their kind.

IV.

In all of them who do him fear
the Lord doth pleaſure take,
In thoſe that to his mercy do
by hope themſelves betake.

Twenty-fourth Sunday after Trinity.

PSALM CXLVII.

I.

O PRAISE the Lord, Jeruſalem
thy God, O Sion, praiſe,
For he the bars hath forged ſtrong
wherewith thy gates he ſtays.

II.

Thy children in thee he hath bleſt,
and in thy borders he
Doth ſettle peace, and with the flour
of fineſt wheat fills thee.

III.

The doctrine of his holy word
to Jacob he doth ſhow,
His ſtatutes and his judgments he
gives Iſrael to know.

IV.

With any nation he hath not
ſo dealt, nor have they known
His holy judgments, therefore praiſe,
praiſe ye the Lord alone.

Psalm CXLVIII.

This is a ſong of praiſe. A hallelujah pſalm—much the ſame as the laſt—only the chorus is fuller: In it may we all bear a part. The prophet would have the univerſe to join in thankſgiving to our incarnate God. He calls upon the angels, and the heavenly hoſt, then upon ſun, moon, and ſtars, upon every animate and inanimate being, and then fills up the conſort with the ſons of men of every age, condition, and ſex, requeſting them to celebrate the praiſes of our Lord and king. May all this congregation now make melody in their hearts unto the Lord. May we ſing to day in ſome meaſure as we hope to ſing our everlaſting hymn.

I.

GIVE laud unto the Lord
From heav'n that is ſo high,
Praiſe him in deed and word
above the ſtarry ſky,
And alſo ye
His angels all
Armies royal,
Praiſe joyfully.

II.

Praiſe him both ſun and moon,
which are ſo clear and bright,
The ſame of you be done
ye glitt'ring ſtars of light;
And you no leſs
ye heav'ns moſt fair,
Clouds of the air
his laud expreſs.

III. Fo

III.

For at his word they were
all formed as we ſee,
At his voice did appear
all things in their degree,
And all ſhall laſt
from changes free;
His firm decree
ſtands ever faſt.

IV.

Extoll and praiſe God's name,
on earth ye dragons fell,
All deeps do ye the ſame,
for it becomes ye well:
The ſame do ye
fire, hail, ice, ſnow,
And ſtorms that blow
at his decree.

AFTERNOON.

PSALM CXLVIII.

THE hills and mountains all,
and trees that fruitful are,
The cedars great and tall,
his worthy praiſe declare;
Beaſts and cattle,
yea birds of wing,
And worms creeping,
that on earth dwell.

II.

All kings both great and ſmall,
with all their pompous train,
Princes and judges all,
that in the world remain,
Exalt his name
young men and maids,
Old men and babes
do ye the ſame.

III.

For his name ſhall we prove
to be moſt excellent;
Whoſe praiſe is far above
the earth and firmament,
For ſure he ſhall
exalt with bliſs
The horn of his
and help them all.

IV.

His ſaints all ſhall forth tell,
his praiſe and worthineſs,
The ſons of Iſrael
his worthy name ſhall bleſs,
O therefore raiſe
your grateful voice,
And ſtill rejoice
the Lord to praiſe.

Twenty-fifth Sunday after Trinity.

PSALM CXLIX.

Several of the pſalms before this have treated of the praiſes of God. In the church's triumph of praiſe this pſalm follows the reſt in order, as completing the ſubject: For here we have the great victory of the church over all her enemies celebrated, which is begun here by faith, and will be completed when the ſaints ſhall judge the world. Then they ſhall be one with their glorified head for ever, and then this pſalm ſhall have its eternal accompliſhment. They ſhall triumph in their king Immanuel, and through him in his Father and their Father by the grace of the holy Spirit. There is nothing contrary to this, except what is ſaid of their *rejoicing in their beds*, which is literally tranſlated, when they riſe from their beds, viz. now from lying aſleep in the grave of ſin, and hereafter from lying aſleep in the grave of death. All the church has its ſhare in the firſt reſurrection, and every member of it may ſing this ſong with gladneſs of heart, expecting the bleſſings of the ſecond reſurrection. Bleſſed be the ſovereign grace which awakens the dead aſleep in ſin. O what praiſes are due for this miracle of love. And what a moſt happy proſpect does it open to us of endleſs praiſe. May we ſing with this faith, and with a hope full of glory and immortality.

I.

PRAISE ye the Lord: unto him ſing
a new ſong, and his praiſe
the aſſembly of his ſaints,
in ſweet pſalms do ye raiſe.

II. Let

II.

Let Iſr'el in his creators
rejoice, and praiſes ſing:
Let all who Sion's children are
be joyful in their king.

III.

Let them ſound praiſe with inſtruments
unto his holy name,
And with their choiceſt melody
ſing praiſes to the ſame:

IV.

For God doth pleaſure take in thoſe
who his own people be,
And he with his great ſalvation
the meek will beautify.

Psalm CXLIX.

I.

AND in his glory excellent
let all his ſaints rejoice,
Let them when they riſe from the graves
aloud lift up their voice.

II.

And in their mouth let them exalt
the high praiſe of the Lord,
And let them have in their right hand
the Spirit's two edg'd ſword,

III.

III.

To execute the vengeance due
upon the heathen all,
And make deſerved puniſhment
upon the people fall:

IV.

And ev'n with chains, as pris'ners, bind
their kings that them command,
Yea, and with iron fetters ſtrong
the nobles of the land;

V.

On them the judgment to perform
found written in his word:
This honor is to all his ſaints;
O therefore praiſe the Lord.

AFTERNOON.

PSALM CL.

The prophet here continues the ſubject of praiſe. It is his concluding hymn, and he finiſhes with calling for more praiſe to God. He repeats his calls no leſs than thirteen times in theſe few verſes. Let us praiſe ever ſo often, ever ſo well, he would have us to try to do it more, and to do it better: And ſtill though we have failed (and we ſhall fail for ever) yet to take up freſh praiſes in our mouths, never wearied of this bleſſed employment upon earth: for it will be our holy employment and ſweeteſt happineſs in heaven. Though we have gone through the pſalms and are finiſhing to day,

yet

yet the prophet would have us to pray for an high note of praiſe than we ever ſang in. O may we have ſome of their Spirit, among whom not only every thing that breathes, but alſo every breath praiſeth the Lord. May God the holy Ghoſt fill our hearts with gratitude, and help us to ſing with heavenly joy and gladneſs unto the Lord our God.

I.

PRAISE ye the Lord: God's praiſe within
His ſanctuary ſee ye raiſe,
And to him in the firmament
Of his great pow'r aſcribe ye praiſe.

II.

Becauſe of all his mighty acts
With praiſe try him to magnify:
O praiſe him according as he
Excells in glorious majeſty.

III.

Let all who vital breath enjoy,
The breath he does to them afford,
In juſt returns of praiſe employ:
Let ev'ry creature praiſe the Lord.

IV.

To Father, Son, and holy Ghoſt,
The God whom earth, and heav'n adore,
Be glory as it was of old,
Be now, and ſhall be evermore.

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